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FUNDAMENTAL AND ADULT EDUCATION

Vol. V, No. 3 - July 1953

EDITORIAL

Though still young in years, this magazine has already undergone some transformations. Issued since the first numbers in English, French and Spanish, it has, within the last year, acquired a new language in Arabic: two trial issues have appeared and a third is planned. If these first tests prove their value, publication in Arabic will become a permanent feature and we hope other regional languages will be added in the future. Apart from these linguistic developments, our readers who have followed the magazine since the early issues will have noticed other transformations taking place in the contents and form of the periodical.

While the material has remained related to the broad field of educational work with post-school groups—and we hope we have conceived this work in its broadest terms and remained sensitive to the complexity of methods and techniques which have been developed in the many parts of the globe where our readers are scattered—we have varied the form of presentation and tried to defy constantly rising costs with increases

in the information provided and a greater diversity of material.

With this issue we introduce a new series on Unesco's Associated Projects.¹ Started in January 1951, these now number 51 in 17 different countries and cover in their programmes and the techniques employed a range of work with adults from the simplest pre-literacy courses to advanced higher studies. For the convenience of readers we will give the address of each project along with the article, so that further information may

be obtained directly.

The coming months witness two seminars of importance and interest to workers in the field of adult education. The International Centre on Workers' Education at La Brévière, France, has already opened its 1953 season as we go to press. A short note on its programme appeared in our last issue and we shall, as we did for the 1952 season, give in a later issue a full report on the different seminars held. During September a seminar on the use and production of visual aids in fundamental education will be held at Messina, Sicily, under Unesco's sponsorship. This should be a most important gathering from the point of view of workers in fundamental education and we plan to devote adequate space in a future issue to its findings and to papers read at it.

Recent publications of the Unesco Education Clearing House of interest to our

readers are:

The Use of Vernacular Languages in Education ('Monographs on Fundamental Education'—VIII). This volume contains the report of the 1951 meeting of experts, a continental survey of the use made of vernacular languages and seven case studies by different experts which illustrate many aspects of the problem in some practical settings.

¹ For a full description of these see Vol. III, No. 3-4, October 1951, of Fundamental Education.

How to Print Posters. An illustrated description of a cheap method, using materials available everywhere, developed at the Patzcuaro centre for printing handbills,

posters and fabrics.

African Languages and English in Education. Report of the 1952 Jos, Nigeria, seminar on the use of African languages in education where English is the recognized second language. Contains the report of the meeting, papers read at the seminar, a list of African languages and a survey of the use made of vernacular languages in British territories in Africa.

Report of the 1952 La Brévière | Unesco Seminar on Workers' Education, edited by G. D. H. Cole,

the director of studies, and André Philip.

Preliminary Survey on Methods of Teaching Reading and Writing, by Dr. William S. Gray. This important work is in two parts summarizing the methods developed for both children and adults and listing suggested practices. It is planned to revise and expand this study into a book and readers are asked to help in its preparation by forwarding to Unesco their comments and criticisms on the present survey along with supplementary material on methods not dealt with in it.

The last four of these publications appear in the new series 'Educational Studies and Documents' which are available from Unesco sales agents and are free, on application

to Unesco, to specialists in the field of fundamental education.

UNESCO ASSOCIATED PROJECTS—I.

Address: Via Daverio 7, Milan, Italy

RICCARDO BAUER

The Società Umanitaria, one of the Italian institutions engaged in social and educational activities, particularly on behalf of workers, has a special character because of its origins, the nature of its techniques and administration, and the range and pervasiveness of its programme.

Amply endowed by a wealthy philanthropic business man, Prospero Moisè Loria, it was founded in 1803 for the purpose of 'helping the less favoured to improve their status

by their own efforts'.

Because of the obvious interdependence of social phenomena, the society has gradually come to investigate and deal with all of them. In this way it has, over the years, built up a remarkable apparatus for research, study and action, resulting in a wealth of enterprise and experiments, all designed to enable the worker to achieve 'self-realization', strengthen himself, develop his intellectual and moral personality to the full, and lead a full life both materially and socially—all essential to true progress and freedom.

The institution now enjoys legal status as a public organization, but its course has not always been an easy one. Whenever freedom has experienced a setback in Italy, a wave of reaction has sought to stifle the society, which by its very nature is an

outstanding centre of secular and democratic life, and hence of reform.

Administratively, the society is included in the category of welfare institutions, under the law governing bodies of this type. It differs however from most of them, in that, of its governing board of 15 members, only five are appointed by the local municipality (that of Milan), the remaining 10 being elected by the members. The board is assisted by an assembly of 50 delegates, likewise elected by the members, and each member pays a small annual subscription, originally of 1 lira but now of 500 lire.

It will be seen, therefore, that in its purpose and structure the society stands for democratic action carried out with a very large measure of independence, and is the complete

negation of traditional 'paternalism'.

In 1898, during a period of political reaction, attempts were made to absorb the new society into the ranks of the conventional welfare institutions. With the almost immediate reversion to a liberal and democratic policy in Italy, it, however, consolidated its independence and got a fresh chance to strengthen itself. This it did by setting up more extensive services and embarking on bolder enterprises in the fields of education and welfare.

The society's activities as a whole have continued to be based on two principles—concrete research on problems connected more especially with the working class and its living conditions, and action designed to test the theoretical solutions considered. The work has always been carried out on three parallel lines: welfare activities; activities for improving the material condition of the workers; and activities for the training and improvement of young people, from the technological and moral points of view.

We thus have a vast series of enterprises, ranging from assistance for the unemployed, through the establishment and administration of labour exchanges to legal and medicolegal assistance for workers, and from assistance for emigrants at home or abroad to the building of model dwellings for workers and developing new activities in the cooperative and trade union spheres. To be included also are all the various cultural activities, ranging from the foundation of people's libraries to the *Teatro del Popolo* (People's Theatre), schools for instruction in labour legislation and the co-operative movement, a literacy campaign, and a wealth of activities in professional, industrial and artistic education.

During the first quarter of the present century, the society has not only had a part in all the most important social enterprises carried out on the national scale, but has itself been the creator, in a practical sense, of welfare schemes subsequently placed within the framework of special institutions and the general body of legislation.

When the establishment of the fascist régime in Italy resulted in the loss of every form of freedom, the centre of civic progress, education and liberty constituted by the Società

Umanitaria found itself in open conflict with the then prevailing ideas.

In 1924, indeed, the society's normal administrative structure was broken up and the institution was placed in the hands of a special commission which, in effect, dissolved it. All its social and educational activities were brought to an end, and only the professional schools were left in existence. In 1943, its buildings were almost completely destroyed as a result of the bombings of Milan; and in 1945, at the time of the liberation, it seemed impossible that anything of the former flourishing institution could arise out of the ruins. Nevertheless, its magnificent traditions soon showed that they were alive and in complete harmony with the atmosphere of new-found freedom.

Despite obvious difficulties, the society resumed its work, even before it had a new roof over its head. By means of improvisation, and mainly in order to give public proof of its will, its various services were gradually re-established, though they were inevitably handicapped by shortage of space and equipment, lack of financial resources, and endless bureaucratic formalities.

As we write, builders are starting work on the reconstruction of the unrepaired buildings, which are destined to house the society's various services in their extended and rearranged form. Meanwhile activities are going forward. All the offices, including that dealing with agricultural problems, have been reopened, and more especially the offices concerned with popular education, which are obviously of fundamental importance in the present circumstances of a nation that is once more seeing the revival of freedom.

In this connexion, it should be stated that the society has taken the initiative in many directions in the field of adult education, basing its work on the techniques tested in countries with a traditionally democratic structure. We propose to give a brief description of these, since they are destined to bulk large, if not indeed predominate, in the society's activities in the immediate future.

For this purpose we will take as our guide two very recent publications, each bearing witness to trends and efforts of major significance—the Relazione sull'attività sociale dal 1945 al 1951 (Report on Social Work from 1945 to 1951), lately issued from the press of the society's own Scuola del Libro (Book School), and the Relazione sui corsi residenziali (Report on Residential Courses), with special reference to the series of courses held in

1952 at the Villa Feltrinelli at Gargnano.

The society's educational work gains added scope and freedom through the activities of two bodies which serve as meeting grounds for various other cultural associations—namely, the *Unione Italiana della Cultura Popolare* (Italian Union for Popular Culture) and the *Federazione Italiana delle Biblioteche Popolari* (Italian Federation of People's Libraries), to both of which the society accords a large measure of financial and working

support.

The Italian Union for Popular Culture is a federation of a considerable number of institutions, foremost among which are: Unione Italiana per la Lotta contro l'Analfabetismo (Italian Union for the Literacy Campaign), Ente Nazionale Assistenza Lavoratori (National Association for Assistance to Workers), Gruppo d'Azione per le Scuole del Popolo (Action Group for People's Schools), Movimento di Collaborazione Civica (Civic Collaboration Movement), Unione Femminile Nazionale (National Union of Women), Unione Italiana del Lavoro (Italian Labour Union), Confederazione Generale Italiana del Lavoro (Italian General Confederation of Labour), Associazione Nazionale per gli Interessi del Mezzogiorno d'Italia (National Association for the Interests of Southern Italy), etc. The Italian Union for Popular Culture publishes Cultura Popolare, a bulletin that has recently adopted

the tradition of the former review of the same name, which originated in 1911 and was

for long edited by Augusto Osimo.

The object of the Union is a wide dissemination of cultural values, designed to realize every citizen's right—a right asserted by conscience and proclaimed by the law—to enjoy an education suitable for anyone who truly wishes to be free.

This does not mean, however, that such dissemination is to be thought of in terms of impersonal, non-individual 'mass education'. On the contrary, education means, above all, creating bases for mutual understanding, stimulating moral and intellectual exchanges in which the formal distinction between teacher and pupil is forgotten, and releasing the forces making for independent creative effort. Education of the masses must, therefore, be effected through a process of 'particularization', in which the consciousness of 'individual' achievement and improvement is not blunted.

The society's educational work is thus conducted through limited groups of persons who utilize voluntary non-academic and co-operative methods, carried to a level of high intellectual and moral 'pressure', their aim being to permeate the social environment in which they live and work, and so to spread the effects of the cultural progress

they have achieved.

The basic purpose of the society's educational action is to help each individual become fully conscious of his own personality and enrich it by learning from others. The spiritual horizon of each individual must, by tactful effort, be broadened so that, through the conscientious exercise of a well-developed critical faculty, he can acquire, above all, the capacity to respect his own work and thought in the work and thought of others—a capacity that is the hall-mark of free men.

This object is pursued through a number of different projects, which are developing pari passu with the material reconstruction of the institution itself and take shape in the Centro di Studi Sociali (Social Studies Centre), the promoting and directing agency for them all.

It is worth giving some fuller details about one of these projects, which, because of its almost literal implementation of the principles already mentioned, may be regarded

as typical.

The programme in question initially took the form of a series of courses, normally lasting a week, which were held in 1950-51 in a small hotel at Bellano on Lake Como, on the general subject of the problems of adult education and the relationship between education and labour. These courses were seven in number and they were attended by persons of widely differing backgrounds—workers from large industrial plants, teachers, clerks, etc. Two other courses were held in 1951 at Sirmione on Lake Garda; these, attended by primary school teachers, clerks and other officials from small communes in Lombardy, were on the subject of emigration problems. A further course was organized at Bellano for students from the Milan social welfare schools, on the relationship between educational and welfare problems.

In 1952 the Palazzo Feltrinelli at Gargnano (Lake Garda) was placed at the disposal of the Società Umanitaria as the result of an arrangement between the latter and the State University of Milan. This enabled a considerable amount of work to be done; between 14 July and 13 November a series of 12 courses, each lasting a week, was held on the following subjects: education and labour; emigration; problems of pedagogy and didactics in professional education; adult education and people's libraries; adult education as part of free popular enterprise; social welfare work with special reference

to adult education.

In view of the fact that these courses are not specifically technical or professional, but educational in a general sense, it may be worth summarizing the salient features of their organization, which is described at greater length in the report mentioned earlier.

The courses are attended by, at the most, 20-24 persons. These are divided into study and discussion groups, free and systematic discussion being regarded as a highly effective contribution to thorough-going, independent training in ethics and civics.

Group work, for which the ground is prepared by an introductory statement from an expert in the subject to be dealt with, takes place daily on special aspects of the general question and concludes, within the day, with a plenary discussion in which a critical outlook is freely brought to bear on matters that have already been analysed in the group work. In this way the discussion can be kept within proper limits and serve not only as a means of education but as a lesson in mental discipline.

Conducted after this fashion, the cultural work leads to a varying experience of community life, involving circumstances making for mutual respect and harmonious

collaboration.

There is nothing pedantic or artificial about these meetings, which are characterized by the highest degree of spontaneity on the one hand and of ordered system on the other, resulting in comprehension and mutual tolerance.

Intellectual work alternates with manual work, and work in general with community recreation that rests the mind while not ceasing to educate it; interests are thus broadened and there is an effective countering of the prejudices and complexes that tend to

set the individual apart from society.

Experience of the courses we have mentioned has so far shown, in every case, that the method adopted is an effective one. The freest combinations of individuals of different regional, social and economic backgrounds and varying intellectual attainments have never given rise to any material difficulties. The participants—invited as they are to a meeting devoid of academic formality, where each has something to teach and give the others, without any purely utilitarian considerations—easily discover bases for harmonious collaboration. The presence of men and women on the same footing results in an atmosphere of courtesy and correctness that emerges easily, without any artificial stimulation being necessary. All this encourages the conviction that an educational enterprise of this sort is much less difficult and much more profitable than is usually thought, provided reliance is unreservedly placed on the spontaneity and good sense of the participants, who must realize that they are being invited, not to act as cogs in a rigid artificial mechanism, but simply to undergo an experience that will teach them something and to consider, with colleagues of equal keenness, some of the problems in their own individual and social existence that otherwise, in the rough-and-tumble of everyday life, they would not be able to do.

The whole process, in short, is simply one of releasing the innermost faculties of morally healthy men and women, and thus of directing them along the path of that full

maturity to which they should all attain.

A NOTE ON MASS EDUCATION IN WEST AFRICA¹

THOMAS HODGKIN

WEST AFRICAN DIVERSITIES AND UNITIES

This article is based upon a journey of about six months in parts of Senegal, French Sudan, Mauretania, Ivory Coast, Liberia, Ashanti, Northern Nigeria and French Equatorial Africa. It is primarily a record of impressions and does not pretend to be an adequate account of work in progress in those territories: any worker in the field could point to important omissions. Its aim is simply to give an idea of the kind of activities which are being carried on, and the kind of problems which arise, in mass education in West Africa.

The term 'West Africa' has a certain meaning and usefulness. The peoples of West Africa are linked by real ties—of history, of culture, of economic interdependence, of travel and communications. One meets Fanti communities from the Gold Coast in Liberia; boys educated in Bathurst in Senegal; Ibos from eastern Nigeria working in Bamako, in the French Sudan; migrant workers from Haute Volta in Ashanti, and from Calabar in Gabon; Hausa traders from northern Nigeria in Timbuktu, and Timbuktu traders who travel with their cattle to the markets of the Gold Coast; Sierra Leoneans in Brazzaville and Senegalese in Fort Lamy. But when speaking of West Africa one has also to bear in mind the internal diversity of the region. This diversity can be analysed in various ways:

1. The difference between the economy of a modern commercial city, like Dakar or Lagos; of European (or American) managed plantations, such as are found in Liberia, the Ivory Coast, or the Cameroons; of villages of peasant farmers growing cash and food crops; of cattle-raising nomads, in Mauretania or Chad.

2. The difference between the predominantly Moslem societies of the northern belt of West Africa (from Senegal to the eastern frontiers of Chad) and the partly animist, partly Christianized, societies of the south and the coastal belt (though in this latter area too Islam has made, and continues to make, some progress.)

3. Differences in traditional forms of social and political organization: e.g. the semiautocratic system established in the areas of Fulani conquest in northern Nigeria; the constitutional monarchy of the Yorubas or the Ashantis; the equalitarian and individualistic village communities of the Ibos; the atomistic family units of the Fulup.

4. Differences resulting from the impact of various colonial powers—France, Britain and Portugal; developing their contrasting systems of administration, law and education; following different roads in regard to political rights, economic development, the role of missions, etc.; within a framework of frontiers which generally bear little relationship to African tribal, linguistic, economic or religious groupings.

Such points of difference have, of course, their relevance for mass education. The general educational level and the proportion of literates are naturally much higher in the large

I use the (perhaps old-fashioned) term 'mass education' in preference to any other to refer to the education of adults who have had no previous formal education, and who are in the main illiterate. This makes it possible to use the term 'adult education' in a wider sense, to cover the education of adults irrespective of their educational level—including the kind of activities organized by the Extra-mural Departments of the University Colleges of the Gold Coast and Nigeria (e.g. evening classes and residential courses in the social studies, arts and natural sciences) for men and women who already have some educational background. But as the Report of the 1952 Cambridge Conference on African Education puts it, this subject 'suffers from having too many names'.

towns than in small towns and villages. It is particularly easy to develop literacy work among plantation workers; particularly difficult among nomads. Special problems arise in regard to the education of women in Moslem areas. It is naturally more difficult to build up a popular educational movement in territories with a strong authoritarian tradition, and a hierarchical social system, than in more equalitarian and democratic societies. There are important differences of emphasis and principle between French and British educational policy—e.g. in regard to the use of vernaculars. And so forth.

Yet, given this internal diversity, there are throughout West Africa certain common processes at work: the spread of a market economy; the impact of Western goods—cloth, canned foods and corrugated iron—and of Western ideologies, through films, wireless and newspapers; the development of modern methods of communication—lorries, railways, airways, posts, telegraph, telephone; the growth of towns; the development (in British and French territories at least) of representative institutions. Processes such as these affect the lives of West Africans in differing degrees. But they mean, at least, that there are certain similarities between the world of the Wolof groundnut farmer in Senegal, the Kru rubber worker in Liberia, the Fulani cattle farmer in northern Nigeria or the French Sudan, the Bacongo fisherman at Brazzaville.

If mass education in West Africa is considered against this background of similarities and contrasts, the first point which strikes one is that it is in fact a process which is going on all the time. Mass education is not something created by the efforts of specialized official agencies, valuable and necessary though these efforts are. The woman assistant propaganda secretary of the Convention People's Party, who travels round the northern territories of the Gold Coast, teaching the women in the villages how to keep their babies clean; the trade union secretary in Bamako, who explains to members of the local committee of the Bakers' Union, alternately in Bambara and in French, how they should negotiate, and in what form they should correspond with their employers and with the *Inspection du Travail*; the evening classes run by the Islamic societies in some of the towns of northern Nigeria, combining the study of the Koran with English, mathematics and social history; the Egba Women's Union at Abeokuta, which occupies itself with the weaving of Yoruba cloth and the discussion of political questions; the church choir at Kumasi which adapts William Walton's opera 'Belshazzar's Feast' to the Gold Coast social setting and acts it as a drama of the struggle between Christianity



A woman member of a mass education team teaching sewing. Photo: Unesco.

and Fetishism: these individuals and groups are all actively involved in mass education—in the process, that is, whereby West African men and women become better

equipped to understand and resolve the problems of their society.

Often traditional forms of education survive side by side with the modern. It is thanks to the sheikh, the marabout, and the Koranic schools, that (as the recent Nigerian census shows) in many parts of northern Nigeria more are literate in Arabic script than in European: (e.g. in Bornu 0.9 per cent of the population are literate in Roman script, 2.1 per cent in Arabic). In any street in the Moslem areas of West Africa one can see literates sitting beside illiterates, teaching them to read the Koran.

Why is it that mass education, in its modern forms, is developing in this spontaneous way in many parts of West Africa? Three reasons seem to stand out. First, the impact of the modern rhythm of life compels many men, and some women, to master new techniques: to understand how a lorry works; how to build a house of bricks; how to prevent outbreaks of cattle disease; how to keep accounts; how to manage a meeting; how to make baby clothes. Granted that this stimulus is more important in or near large towns than in the remoter villages, yet there can be few areas where the processes of technical change, and the consequent desire to learn new ways of doing things, are entirely absent. Second, in some territories—southern Nigeria, the Gold Coast, much of French West Africa—there now exists a fairly wide range of voluntary organizations, political, industrial, religious, cultural, tribal, sporting, etc. These organizations of necessity carry out, in their different ways, an educational function. Through them new ideas are diffused and new attitudes acquired. Third, there is the force which, for want of a better word, one calls 'nationalism'. I know that 'nationalism' in the sense of an organized political movement demanding self-government for a given community—operates in different ways in the different territories; it would none the less be true to say that, in a less restricted sense, the sentiment of nationalism—the idea that we, Senegalese, or people of the French Sudan, or Liberians, or Oubanguiens, have certain common aims and aspirations which we wish to realize—is a force which is at work throughout West Africa. And, as formerly in Czechoslovakia, Turkey, or China, so today in West Africa, nationalism tends to stimulate the demand for widespread popular education. It is thus not accidental that the development of mass education campaigns on a more extensive scale than hitherto in Nigeria and the Gold Coast has been roughly coincident with the establishment of more responsible forms of government in those countries.

If, as I have argued, there is already in being something in the nature of a popular movement for education in West Africa, it is clear that mass education cannot be thought of as the exclusive responsibility of a single official agency. It is part of the life of the people—as much as their food-growing, their trade, their forms of government, their religion. Thus the central problem facing those responsible for the development of mass education is how to relate their work to the educational processes which are already going on. 'We found X had organized literacy classes on his own—illegally: so we legalized him—and paid him £4 a month for what he was doing'. This remark by an official in northern Nigeria reflects an admirable attitude which officials do not always find easy to adopt.

PURPOSE AND SCOPE OF MASS EDUCATION

At this point it may be useful to consider a question which presents itself in different forms throughout West Africa—what should be the purpose and scale of a government-sponsored mass education programme? Should the main emphasis be upon literacy, or should literacy be subordinate to what in British territories has come to be known as 'community development'? Should work be intensive, limited to local projects in a few selected areas, or should it be organized on the widest possible basis?

In the matter of scale there is a distinct difference between the Gold Coast and Nigeria on the one hand, and the French territories and Liberia on the other. In the former

an effort is being made to develop mass education on a national-or, in Nigeria, a regional-basis. In northern Nigeria, for example, it was estimated that in October 1952, there were about 150,000 students attending literacy classes. The Gold Coast plan for mass literacy and mass education aims at producing an entirely literate Gold Coast community within a measurable period. In French West and Equatorial Africa the policy so far has been to rely mainly upon a rapid expansion of the school system (together with important developments in the field of technical education), and to limit the work undertaken in mass education to experiments in particular villages, such as those in Senegal and Oubangui-Chari (the latter described in Fundamental and Adult Education, Vol. IV, no. 4, October 1952).2 In addition, in some of the larger towns, the Services Sociales organize domestic science classes, child welfare centres, family advice bureaux, centres culturels, etc. In Liberia, too, the emphasis has so far been on specific local projects-literacy classes in selected villages, on the Firestone Rubber Plantation among the Liberian Frontier Force, etc.; together with the very promising Unesco fundamental education project (the purpose of which is to combine health and agricultural education, teacher training, the development of primary schools, literacy work, etc.) in the Klay area of western Liberia.

Whatever theories may have been advanced in the post-war controversy regarding the relative importance of literacy and 'community development', in practice an increasing effort is being concentrated in British West Africa upon the campaign against illiteracy—for excellent reasons. Of course, literacy classes tend to flourish most where they are linked (as they are in many parts of West Africa) with a general attack upon 'village backwardness'—through the building of a nursery school, or a clinic, or a road, or the sinking of wells. But 'community development', in the sense of the active and intelligent participation of the people in the improvement of their local conditions, is, or should be, the main end of government in all its aspects. It cannot simply be handed over to those responsible for mass education. The effort to achieve a literate community, on the other hand, is essentially an educational task: an operation limited in its scope, but very important in its social consequences. As one closely connected with the work in northern Nigeria put it, the purpose of making literacy universal is to make it unimportant. When every farmer in West Africa can write his own letters, read the newspapers, read a notice, a tax receipt, the figures on a scale, a voting paper, or the agenda for a meeting, it will be less easy for him to be exploited by the money-lender, the trader, the official, or the political boss. Moreover the new forms of political system which have emerged, or are likely to emerge, in West Africa, demand at least a literate electorate. As the Gold Coast Plan for Mass Literacy and Mass Education points out:

'A literate adult population is almost essential for the effective operation of local councils and a modern system of local government. The procedure of holding elections is enormously facilitated by mass literacy and the effectiveness of councillors is greatly

diminished if they cannot read and write.'

If there are valid social and political reasons why the effort to achieve universal literacy should be regarded, at this stage of West African history, as the most urgent aspect of mass education, two further problems arise: what sort of people are needed to carry on the day-to-day work of literacy campaigns? What policy should be followed in regard to languages and reading material?

CHOICE OF STAFF

In most parts of West Africa there is a clear division of functions between organizers and teachers. The organizer is a full-time salaried worker, who is responsible for trying

² André Terrisse, 'Combating Illiteracy in a French West Africa Project', Fundamental and Adult Education, Vol. IV, No 4, October 1952, pp. 32-35.

¹ Gold Coast Department of Social Welfare, Plan for Mass Literacy and Mass Education. Accra, 1951.

to link the literacy campaign (and other educational activities) in a given area with the needs and interests of the local community. He is concerned with starting classes, finding teachers, seeing that they understand their job, visiting them at work, advising them on teaching methods, arranging periodical teachers' conferences, maintaining the morale of classes, keeping records, arranging examinations, etc. Clearly his contribution is a vital one. The average African who wants to learn to read has had no previous experience of attendance at a class. In the first burst of enthusiasm classes are liable to vote for five or six meetings a week. Then work on the farm, markets, weddings, football, weaknesses in the teacher's technique, or sheer weariness, begin to interfere with attendance. As in the so-called 'advanced' countries, the number of students who are supposed to be attending an adult class and the number who do in fact attend may often be quite different. A good organizer can develop the kind of relations with his classes and his teachers which will enable him to maintain attendance and enthusiasm even in difficult times—when some students are marrying wives and others are without wedding garments.

For these reasons it seems agreed that what matters most in an organizer is his personal qualities. (This is not te say that he does not also need training in techniques. The course recently started at the Kumasi College of Technology is one interesting example of what can be done to help leaders in adult education to master the technical aspects of their work.) The Adult Literacy Campaign Handbook for 1953¹ for the northern

region of Nigeria, speaking of the qualities required in an organizer, says:

In general terms an older is better than a younger man. His position of authority should depend on a traditional conception rather than on academic superiority. No doubt, in some cases, old heads will be found on young shoulders, but if this is genuinely so, this assessment of character will already have claimed public recognition. The role of the organizer, in its best expression, is paternal. Authority of this kind is traditional

and unquestioned, and can be strict without rousing hostility.'

This emphasis upon age and 'paternal authority' is interesting. Where, as in northern Nigeria, political authority is still largely paternalistic, and a privilege of the old, there is a natural tendency for the organizer's function to be thought of in the same way. Where, on the other hand, traditional authority is breaking down, and a new younger leadership is emerging, it is likely that the organizer will be drawn from this leadership, and that less emphasis will be placed upon his paternal qualities, more on his energy and drive. In any case he must be a man who has easy access to the main groups and leading individuals in the area in which he works, and one who enjoys their confidence.

The teacher is, of course, normally a part-time worker, sometimes voluntary, but more often paid a small sum for his work. The amount of training which he can be given is usually rather restricted. Where, as in the Gold Coast and Nigeria, literacy campaigns are being conducted on a large scale, the number of teachers required runs into thousands, and the most that can be done is to give them a brief introductory course, in which they can get some idea of adult teaching methods. In practice it is not always possible for all to get as much as this. Personally I am inclined to agree with the view of an excellent French schoolmaster in the French Sudan—that whether one can teach depends primarily upon whether one delights in teaching, and that much pedagogy is a waste of time. Certainly I have seen some first-rate teaching being done by relatively untrained inexperienced people, who clearly enjoyed what they were doing, and believed in its value.

The kind of teachers recruited depends, inevitably, upon local circumstances. In the Gold Coast a good deal of use is made of school teachers, including the untrained teachers now being drafted into the schools (some of whom are said to be doing extremely useful work). At the Firestone plantations in Liberia the teachers are mainly

¹ Nigeria, Regional Adult Education Office, Adult Literacy Campaign, Northern Region Handbook for 1952-53, Zaria, Gaskiya Corporation, 1952, 43 pp.

clerks. In northern Nigeria there is a preference for literate craftsmen, traders, and in general people other than school teachers (with the useful proviso that the class should, as far as possible, choose its own teacher). Extra-mural classes, and a body like the Gold Coast People's Educational Association, through which a man can acquire a 'concern' for adult education and a desire to put his own knowledge to social use, provide another source. Obviously, wherever a large-scale attack on illiteracy is being undertaken, it is essential to cast the net for teachers as widely as possible. Hence again the importance of the organizer's function, since he can do most to help a promising teacher who has little or no experience to overcome weaknesses of style and method.

THE USE OF THE VERNACULAR

In the matter of language, there are differences of emphasis between British and French policy as regards the use to be made of the vernacular. In Liberia the literacy work of the missions is mainly in the vernacular (reading material has been produced in 14 major Liberian languages) but in the towns, and at Firestone (where English is the language in everyday use), the Ministry of Public Instruction has recently been developing classes in English. The arguments in favour of the use of the vernacular are familiar enough. To become literate in one's own language involves one kind of effort: to become literate in a foreign language involves a double effort—the learning of the elements of that language as well as the technique of reading and writing. But if one accepts this argument other problems arise. Is it desirable that literacy classes should be conducted not only in the major vernaculars, but also in minor, splinter, and possibly dying vernaculars? In areas where, for example, Hausa, as the language of commerce, is tending to displace the tribal language, should literacy classes be conducted in the tribal language rather than in Hausa? May there not be some truth in the French contention, that emphasis upon vernacular teaching may tend to encourage tribalism, at a time when there are strong practical arguments for the development of wider political loyalties?

Why is it expected that those who become literate in a vernacular should read? It can, of course, be argued that the main point of becoming literate is simply to be able to read notices, receipts, letters, voting cards, and such-like; that many literate English-



Writing class conducted by African teacher using Laubach method. The language is French. Photo: Unesco.

men and Americans do not in fact read, in the sense of reading books—or indeed anything apart from advertisements and newspaper headlines. But it is difficult to remain satisfied with this answer: part at any rate of the purpose of a literacy campaign is to enable people to acquire a skill which they need in order to think, understand and criticize. Hence the problem of the development of vernacular literatures is a serious one. In some West African languages, Hausa for example, a literature (even if inadequate) exists: there are now three or four Hausa newspapers—Jakadiya, Sodangi (a new Kano fortnightly), in addition to Gaskiya. But there are other languages in which a man who becomes literate may have nothing to read but a translation of St. Luke's Gospel or a book of children's stories. Here one of the difficulties seems to be the state of the spelling of many of the vernaculars: so that one may be literate in Kanuri, and yet unable to make much sense of a Kanuri news-sheet. In Nigeria an effort is now being made to tidy up the spelling of the major vernaculars, with the help of a Unesco adviser.

Less tractable than the problem of orthography is that of controversy. West Africans, like Europeans and Americans, enjoy racy journalism. They like to read of the misdeeds of officials, of corruption in high places and it is doubtful whether democracy can flourish without the kind of journalism that makes officials sleep uneasily in their beds. But it is difficult for an official newspaper, in Hausa or Kanuri, to imitate the style of Cobbett. It is almost bound not to involve itself in political controversy, and to pay the price of dullness. Fortunately there are signs that a non-official vernacular press may develop. The Northern Elements' Progressive Union, for example, produces a small Hausa news-sheet, Aminiyya. Certainly, if the policy of making vernaculars the medium of literacy is right—as I believe it is—it is important that every encouragement should be given to non-official vernacular literature, at however humble a level.

One is left with the general impression that it would be possible to achieve universal literacy in West Africa within a reasonably short space of time—given certain conditions: that governments are willing and able to spend sufficient money; that a large enough body of able and devoted organizers and teachers can be found; that language problems can be resolved and that there is something worthwhile to read in those languages in which people are becoming literate. But with the best will in the world no government can make a people literate by its own unaided efforts. It can provide momentum, a plan, a sense of direction. But, as the Gold Coast plan points out, the drive against illiteracy can only be successful if the energies of all those organizations which have an interest in the effort to achieve a literate society are harnessed: if every local council, educational body, tribal union, youth association, church group, trade union, political party, etc. is drawn into the work. It is by this kind of marriage between organization and spontaneity, between the programmes of governments and the initiative of voluntary bodies, that a popular movement for literacy can be developed, strong enough to carry all the people with it.

EDUCATION FOR THE RESPONSIBILITIES OF CO-DETERMINATION (MITBESTIMMUNG) IN GERMANY

DR. HEINZ KÜPPERS

Since the second world war, discussions in Germany on the subject of the new economic and social order have centred round *Mitbestimmung* (co-determination). The word is practically untranslatable since neither the French term cogestion, nor the concept of

'joint management', nor even of 'co-determination' conveys its inner political meaning. We are in fact dealing with a new experiment, aimed at solving the problem of the fair division and sharing out of capital and labour in the economic system. The idea has economic and political aspects and, if carried through to the end, would deeply affect the country's entire social structure and no doubt bring about sweeping changes in it. The concept of Mitbestimmung is not entirely new: its roots are to be found already in the Weimar Republic. Under the agreement of 15 November 1918 between employers and trade unions, the latter were recognized as acceptable partners for negotiating collective agreements affecting wage rates and working conditions, and were thereby entitled to exercise a certain influence, although initially only in the field of labour policy. As a result of this, in December 1918, a working party representative of employers' associations and trade unions was set up, to take over joint responsibility for the solution of all economic and social questions concerning German industry. Its creation coincided however with the political revolution, and the latter's relatively early and inglorious end left the way clear for the disastrous alliance of German industrialists with Hitler. It was one of the tragedies of the first German Republic that neither Article 165 of the Constitution, which ensured for workers and employees co-operation in economic development with equal rights but was never implemented, nor the Imperial Economic Council, which was established for the same purpose, was able to prevent this turn of events.

The political character of the present struggle for co-determination of which German trade unions are the principal champions, is apparent. Co-determination should, in the first place, ensure control of primary industries by the people themselves, as an essential condition for the new economic and social order and so as to establish the new demo-

cratic state upon a solid foundation.

After lengthy negotiations between employers and trade unions, during the course of which the Federal Chancellor was obliged to intervene personally, the German Federal Diet, on 10 April 1951, passed by a large majority, the law granting co-determination to miners and workers in the iron and steel industries. This law relates only to the mining and metallurgical industries, but these are the very core of the German economy. It gives legal recognition to equality of rights as between capital and labour and, moreover, in accordance with the fundamental principles of self-government, it restricts state intervention to borderline cases and matters in dispute. Co-determination is thus in no way comparable to the nationalization of primary industries in Britain, nor, on the other hand, does it imply socialization. It aims at equality and joint responsibility. In future, five representatives of the shareholders and five representatives of the workers will sit side by side on the board of management, which is responsible for taking all policy decisions. None of these 10 members of the board may represent both the employers' organizations and the trade unions. An eleventh member—upon whose election a great deal naturally depends—is to be elected by the other 10 members. The works council (representing manual and non-manual workers in the factory itself) in agreement with the trade union concerned, also proposes candidates, and in this way the direct responsibility of the workers in economic management has been brought about.

How co-determination will work out in practice cannot yet be foreseen. It gives rise

to many problems which have not so far been solved.

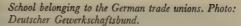
There is much scepticism abroad concerning this German experiment—a scepticism from which even foreign trade unions are often not exempt. German trade unions for their part, however, take the view that the system of co-determination at present being introduced may provide a way out of the dilemma of having to choose between the two alternatives of a capitalist régime and state socialism. They want the workers in industry to be respected as equal partners and they think that thereby this experiment, new to Europe, will be justified.

Co-determination, implying as it does the equal participation in economic rights and responsibilities of all concerned, certainly presupposes a considerable measure of

knowledge, discernment and judgment on the part of everybody. Those responsible have perhaps not all fully realized as yet how far-reaching the consequences will be, should the system prove workable: the whole idea of class warfare will be outmoded, political orators will be replaced by sober specialists, and slogans will give way to practical decisions. Moreover, the aims of trade unions, their methods and tactics will have to undergo a change. New and difficult tasks will have to be undertaken, particularly the task of educating people and giving them a new knowledge of economics. In the long run, the trade unions will be able to solve these problems only in collaboration with the State, since what has to be faced is neither more nor less than a radical transformation of the outlook and behaviour of whole sections of society, for if the complicated mechanism and ramifications of our economy are to be properly understood, relatively simple ideas must be superseded by more complicated considerations. This is also true if a vigilant watch is to be maintained over reactionary tendencies. The introduction of co-determination will ultimately call for a radical reform of the truly conservative German educational system, especially the elementary schools. Finally, the universities and trade unions in Germany will have to work together more closely; hitherto their co-operation has been inadequate and superficial, even when it was not, as in most cases, completely hampered by a conservative outlook.

These structural changes are bound to proceed slowly, and can be brought about only in the long run, and by much patience. The main burden of education falls at present upon the trade unions and, as the immediate aim is to ensure the viability of the new boards of management and to make the modern worker fully conscious of his altered rights and obligations, the most urgent part of this task is the organization of effective adult education.

We may justly ask ourselves whether the moment is well chosen for the introduction of such fundamental changes and whether it is really possible to ensure that the whole of the working population is morally and intellectually fit to shoulder the burden of democratic joint responsibility. As regards the first question, we in Germany are convinced that there could have been no more favourable moment. The need for a complete reconstruction of State and society provides the best possible opportunity for introducing new ideas. The causes of the breakdown, the way in which German heavy industries helped to bring it about, and the determination in Germany to turn subjects of the State into real citizens at last, have finally led to the victory of the concept of codetermination, even though the trade unions consider it only a partial victory, and want to extend it to other branches of industry. When we come to consider questions of personnel however, we are faced with serious educational problems. This is primarily a matter of different generations and their outlook. The generation of the Weimar Republic is slowly dying out; in Germany, a larger proportion of this generation has been wiped out than in other countries. But the succeeding generation—that is to say, the 30-40 years old, many of whom are already occupying leading positions—grew up under the Nazi régime and have therefore received an education openly designed to inculcate a spirit of subjection. Moreover, for an average of four to six of their most impressionable years, they were serving in the army. The full extent of the difficulties which Germany is now facing in the vital problem of her development along democratic lines, can be understood only if this fact is taken into account. The collapse of a political and economic system founded on unconditional subjection, in which people now between 30 and 40 were taught to believe; the disillusionment which the collapse entailed; the sterility of the years 1945-47; the inevitable consequences of the disorganization prevailing during that period; and, lastly, the dawn of a new political era in Europe, have brought politicians and educators face to face with equally formidable tasks. Nevertheless, it would be wrong to jump to the conclusion that the generation now growing up is unfitted for the political and economic self-government which Mitbestimmung demands. Young people today are neither obdurate nor imbued with Nazi ideas, nor are they apathetic. Experiences of the last 15 years have made them very





critical, not only of their own history, militarism and over-submissiveness, but also of democracy, parliamentarianism and humanitarian ideals. This is of course a generalized judgment: some conscious or unconscious remnants of the Nazi mentality are still to be found, but fortunately there is far more evidence of a profound belief in the ideal of human rights and of an aversion from all forms of nationalism. After years of failure to find the right path, young people in Germany are anxious to discover positive ideals for which to strive; and therefore, if they are wisely led and educated, it will be possible for them to preserve their consciousness of man's worth and his right to self-government. It is possible—and this is where the efforts made for years past in the field of adult education and by trade unions come in. For education for co-determination, with its political and economic implications, is indeed a part of education for self-government.

Since 1946, and to a large extent since their national alliance in 1950, trade unions in Germany have been building up an educational system towards this end. As *Mitbestimmung* and its consequences became more and more the central point of public discussion, the curricula and methods of this educational system were increasingly focused upon it. Thus, since 1951, particularly in the Ruhr, a great new educational movement has developed, which is exclusively concerned with the tasks of co-determi-

nation, and has aroused unexpectedly keen interest among young people.

The trade union educational system is highly methodical and also, up to a certain point, centralized, since the most urgent problem is to discover, out of 6 million trade union members, young people who, on account of their abilities, specially merit an additional intellectual training for the responsibilities of co-determination. Curricula are not rigid, however, as they must follow current social and economic trends: they cover the main fields of political economy, industrial economy, social science, labour law, social welfare and adult education. For three of these subjects, adaptable curricula are prepared by experienced teachers in consultation with experts in economics; and

through these also, the teaching is systematized.

The most difficult problem to be solved today is still that of teachers, and it is obvious that this must be so after only two to three years' experience in this field. In addition, there is no system of teacher training for adult education. Even if there were, it would not be particularly helpful unless it were specially centred on the problem of co-determination. Individual men and women who are almost entirely self-educated and are conscious of the gaps in their knowledge, but have nevertheless been elected to responsible positions among the workers, are difficult to deal with, even for experienced teachers. These are the people upon whom the responsibilities of co-determination will ultimately rest, even if other specialists play an important part in the early days. That is why there is so much talk of pedagogy in Germany.

To carry out their educational work, the trade unions have founded 16 colleges since 1947, eight of which are maintained by the DGB and the remainder by the unions. They

are residential colleges with a permanent director and assistant teachers and have accommodation for 30 to 36 students for courses lasting from 2 to 3 weeks. During 1951, 196 courses were held in the eight DGB schools and were attended by a total of 5,472 students, 9 per cent of whom were women. Even if all the courses are not exclusively concerned with co-determination, the entire educational system of the trade unions is nevertheless focused upon it, as may be seen from the following distribution of subjects over 11,129 teaching hours during 1951: Political and social science, 10.1; Economics, 26.4; Trade unionism, 14.7; Social welfare, 23.9; Law and labour law, 23.0; Speech training, 1.9 per cent.

It is of course very important to make a wise choice of students, most of whom attend several courses during the year. They are proposed and selected by the local trade unions in consultation with employers. Most of them have been members of a trade union for three to four years and have attended an elementary school only. The proportion of students who have passed the school leaving examination (Abitur) is naturally very small (4.2 per cent). Most students are 35-45 years of age, only 23 per cent at the present time being under 24 years old. Hence the great importance of filling in gaps in their knowledge and giving them individual tuition. Eighty-two per cent of the students have completed a course of professional training. From the point of view of training for co-determination, the professional category of each student is of special importance. The division of students into categories is therefore given below:

Professional categories					Number	Percentage
Craftsmen and skilled workers .					2,317	48.6
Unskilled workers					781	16.4
Tradesmen and technical employee					585	11.7
Civil servants	. :				468	9.8
Junior and medium grade officials			۰		î88	3.9
Intellectuals, senior officials.		4			34	0.8
Trade union officials				w	418	8.8
No particular profession					2	•

A special form of adult education, of particular importance as regards training for codetermination, has been initiated in social science colleges of a new type, where a small number of specially gifted young workers and employees receive supplementary academic instruction. These colleges, modelled on the Workers' College which was founded in Frankfurt in 1921 and is now functioning again, offer a nine months' course in economics and social sciences. In Hamburg, after the war, the trade unions, the co-operatives and the State founded a College of Elementary Economics with a two-year course of study (four six-monthly terms), ending with a special examination relating principally to economic science; and in Dortmund, in the heart of the Ruhr industry, there was established in 1948 a Social Science College, the main purpose of which is to provide instruction about primary industries and the social sciences; the course at this college lasts nine months. Each of these institutions is financed jointly by the State, the public and the trade unions; has a large teaching staff and receives 60 to 120 students a term. During the period 1950-52, 229 students altogether were selected and sent by trade unions. They were given scholarships and most of them, after completing their training, have obtained posts in the management of primary industries, where trade unions have thus established a reserve of well-trained people. The average age of these students is lower (25 to 35 years) because of the need in their case for greater mental alertness. As regards teaching all institutions are free and undogmatic. To uphold any particular dogma would indeed be incompatible with the German trade unions' independence of all political parties and with their general attitude of neutrality.



Young workers studying economics. Photo: Deutscher Gewerkschaftsbund.

Reference should here be made to the many regular evening classes, particularly in the large towns of the Ruhr. These classes are spread out over one- or two-year periods and have established a reputation as 'training centres for supra-managerial co-determination'. In North Rhine-Westphalia alone, 58 courses of this kind were held last year. Leaders of industrial federations and chambers of commerce, directors and members of the board of large industries, trade union secretaries and university professors all have an opportunity to express their views at these classes.

Co-determination demands realistic discussion and practical knowledge. Catchwords and theories have nothing to do with it. The trade unions have faced up to this situation by discarding the old narrow conception of 'workers' education', and rightly so. They believe in the effectiveness of free, scientific discussions, and they have faith that their

great experiment of co-determination will succeed.

USE OF THE CINEMA AND AUDIO-VISUAL AIDS IN FUNDAMENTAL EDUCATION EXPERIMENTS IN TUNISIA¹

MUSTAPHA ENNABLI

EXPERIMENTS CARRIED OUT IN THE KHROUMIRIE MOUNTAINS

Films were shown in isolated *douars* which the van was able to reach, and in villages. Before each of these shows, we paid a visit to the local authorities and asked them, several days in advance, to inform the population and to impress upon them that the show would be free of charge.

Film Shows in the Douars

Preparatory to these shows, contact was generally established with the inhabitants; we made a tour of the *douar* and surrounding gardens and talked to men, children and women. Such contact is essential and, whenever it was impossible to make it owing to shortage of time, the women did not come and the audience was smaller. Whenever

¹ Extracted from a longer report.

we had managed to prepare the ground thoroughly, the women came discreetly, when the film was about to begin, and sat behind the screen.

The programme was composed of two main talking pictures in Arabic—'Mother-hood' and 'Trachoma'—and other shorter films, all of them educational. The show lasted not more than two hours. A teacher, speaking in Arabic, commented on the silent films and gave explanations of the talking pictures.

Everywhere we went, the audience was silent, attentive and very interested. By speaking to the people after the show and the next day, we were able to assess the results of each show and draw conclusions from it.

Film Shows in the Villages

Film shows given in the villages were completely different. They drew hundreds of people whose curiosity was aroused, but who had not been in any way prepared for them. It was impossible to establish any personal contact. Many of the spectators were already familiar with the cinema and shouted loudly for popular records or gangster films.

DIFFICULTIES ENCOUNTERED

Material difficulties, and those due to the intellectual level of audiences were the principal ones encountered.

Material Difficulties

While it is possible, in summer, to show films in the douars in the open air, it becomes difficult as soon as the evenings grow cooler, and it is quite impossible when it rains.

In cool weather, the audience has to be persuaded to attend, and this pressure, however slight it may be, is enough to place the teacher in a completely false position. The first step is to arouse a desire to learn, but this cannot be done by coercion. It is essential to have a tent; if it were made of dark-coloured canvas, open-air shows could be organized, some of them being reserved for women. It would also be possible, in this way, to limit the number of spectators at each showing in very large centres, for experience has proved that if the audience is too large, the commentary is lost.

Difficulties due to the Intellectual Level of Audiences

The intellectual level of audiences is generally rather low. In some respects it is like that of small children.

In very isolated *douars*, cartoons are incomprehensible to a great many of the spectators; they require preliminary and gradual instruction with the help of simple 'stills', followed by moving pictures of scenes from their daily life, in which they themselves are the actors. They understand a cartoon far more slowly than we do and, to help them to register it, each frame must be kept much longer upon the screen.

The order in which sequences are shown must always be logical; any jumping about in time or space bewilders the audience. The transition from a general view to a close-up must be made by very gradual stages. Films prepared for the usual town spectators are not suitable for rural audiences, because they are too quick and complicated.

It should also be remembered that the attention of audiences wanders fairly rapidly.

WHAT FUNDAMENTAL EDUCATION SHOULD BE

The aim of fundamental education should be to change the habits of the populations for which it is designed. The first target should be an improvement in health conditions, for attempts to make progress in the sphere of health justify efforts in other fields.

Nothing of lasting value can be accomplished unless the populations concerned, both men and women, are united in a desire to improve their standard of living.

Habitation and resources are as important as education in determining a population's health habits; it is useless to advise people to have beds when they cannot afford to buy furniture, or to tell them to eat properly when they have no resources. An improvement of material conditions must precede any achievements in the sphere of health. There is no hope, however, of anyone distinguishing himself by making material progress in a community secretly hostile, or even indifferent, to changes.

The second condition necessary for the execution of a fundamental education project is the creation of a spirit of co-operation. Some of the improvements that are desirable are dependent purely upon the person concerned (use of selected seeds); others are contingent upon action by the public authorities (construction of a dispensary); but many can be achieved only if the people concerned agree amongst themselves to work together for a common objective (sinking of a well, improvement of crops by irrigation, purchase of a power-driven cultivator, etc.).

The task to be accomplished is so vast that there is a danger that those concerned will lose heart. They must be set modest aims, and only one at a time. Each objective proposed must be limited in scope, easy to attain and calculated to pave the way for a further improvement. For every community, a precise programme for raising the standard of living by gradual stages should be laid down.

Generally speaking, standards of living fall into three main categories: (a) life in a hut; (b) life in a dwelling without furniture; (c) life in a dwelling with furniture.

Who is to provide Fundamental Education

Fundamental education in isolated *douars* and fundamental education in towns and villages, however small, are two different problems.

In douars, there is only one standard of living, to which all the inhabitants are resigned. This standard of living is unaffected by the two external influences which should normally help to raise it, namely the army and school. Men returning from military service either have only one ambition, which is to resume their former life in the community, and these quickly forget the period which they spent away from their douar, or they wish to better their situation and, in that case, migrate to a town.

Neither does the establishment of schools in the neighbourhood of douars have any appreciable influence on the standard of living. We have never yet seen a child change the environment in which he lives. If the education which he receives is contrary to his family's customs, either he forgets that education, or else he also deserts his community. A child brought up in a douar who obtains his school certificates goes away, as soon as he can, to seek work in a village or town.

The situation is very different in towns and villages, where all standards of living are to be found and each inhabitant tries to improve his own. To be convinced of this, one has only to follow the development of 'shanty towns' in which every possible material is used to improve the dwellings, and which, as a rule, gradually become suburbs with built-up houses, very superior to the huts.

In isolated country districts, mobile teams are needed, for each human community is too small to justify the presence of a permanent teacher. A teacher is the best qualified person to lead a mobile team.

Organization of Mobile Teams

Every mobile fundamental education team should include a teacher who has specialized in fundamental education and two permanently employed workmen, one a car driver and the other a cinema operator; these workmen should be able to help the teacher in his efforts to influence the people, and to give instruction themselves in the case of

simple work (masonry, for instance). Each team is responsible for a certain number of douars. It stays long enough in each to become accepted by the people; command their attention, stimulate a desire for progress and a spirit of co-operation, and initiate activities which will be continued after the team's departure.

Each team has a van, suitably equipped, a tent able to hold some 60 persons, a

filmstrip projector and a 16 mm. sound projector.

How the Teams Work

A programme should not include more than two films, both educational and, preferably,

designed to suggest the same ideas to the audience.

First of all, the teacher briefly introduces the first film, comments on it as it is being shown, and then calls upon the spectators to discuss what they have seen. He patiently encourages criticism and questions and persuades the shyest among the audience, or those who have the most influence but are sometimes the most reserved, to give their opinion. That is where the educational aspect comes in, the showing of the film merely being a pretext for it. The same film is then shown a second time. After that, the teacher goes through the same process with the second film.

The real educational work, however, begins the following day, when the teacher engages individuals in conversation, reminding them of what they promised to do the previous day and explaining away any new objections which they may advance. If necessary, a second meeting in the tent is arranged in the evening to discuss possible ways of carrying out the project proposed, the assistance which can be expected from the local authorities and the steps to be taken by the representative of the group with

the teacher.

Where there is a question of some material improvement, the teacher, in order to encourage the people, sets an example by constructing, with the help of his workmen, part of the object which he has recommended should be made. When appropriate, he may send a message to the inspector of popular education, who comes to film the results and the local inhabitants who have contributed to their achievement. These films are shown to the community concerned and are used in other douars.

However, the existence of constructions and fittings, without which habits detrimental to health were formerly justified, is not enough in itself to train the population to good habits. Before the inhabitants can be made to accept a new mode of life, they must be shown new films relating to hygiene, and there must for some time be further discussions and conversations.

Films

Three categories of films, classified according to their difficulty, are appropriate for such audiences.

The elementary category consists of films made by the inspectorate of population education and deal with achievements in the field of fundamental education.

Films in the second category, still very simple, may be made by specialists. In taking their photographs, the latter should choose easy objects as the centre of the picture, not taken from unusual angles; the camera should be moved as little as possible, avoiding general views with too much wealth of detail; rapid panoramics and travelling shots should also be avoided and close-ups only used in exceptional cases. In cutting a film, the specialists should avoid complicated shots, sharp contrasts and rapidity, and should make the film run as smoothly as possible.

The third and most advanced category of films, which can now be used in villages, will be shown in rural areas when the population has been educated to a certain extent by means of films of the first and second categories.

Comic films should be excluded; the cinema has enough intrinsic appeal to be able

to dispense with any such bait. When comic films are included in our programmes, the spectators are so amused by them that they remember nothing else; they come back only to see such films and lose all interest in the programme as soon as there are no more comic films to see.

It is better to replace comic films by documentaries, showing the spectators how their lives fit into the pattern of their own country and of the rest of the world, and giving them some idea of how people in other countries live and work.

WRITING AND ILLUSTRATING BOOKS TO FOLLOW LITERACY CAMPAIGNS

ELLA GRIFFIN

Men and women who have successfully come to the end of a course in literacy training are at a crucial point. If it has been a good course, they are realizing at last that reading can provide them with a kind of power which is new to them. They are feeling a personal satisfaction and pleasure which they have never before enjoyed. Naturally they want to have immediate and frequent opportunity to use the new skill. But unfortunately, this is the very point at which many of them become frustrated and unhappy. Eventually, too, many of them relapse into a state of virtual illiteracy. And, indeed, this might have been anticipated. For, having mastered the first stages of the reading process, they find little or nothing which they can read with ease and enjoyment.

On first thought, it seems fantastic that a situation so simple could constitute a major problem. But gradually it is being recognized that the paucity of such books is due more to the difficulty of producing them than to any other factor. They must be easy-to-read and yet have as their content the kinds of things in which mature people can find interest. This is imperative, for these people are intelligent and alert. They are interested in the affairs of the day as well as in their own immediate welfare and advancement. They must continue to find reading worth while.

This, in turn, brings to light another problem. One indication of the fact that these beginning readers are usually intelligent and alert is the great variety of their interests. Therefore, books written for them must cover such a wide range of subject matter that writers find it difficult to maintain the desired simplicity of expression and, at the same time, manage to keep all of their statements scientifically accurate. Since adults almost always regard reading as an aid in reaching a previously determined goal, books designed for them must be concrete and active. They must build from the known to the unknown; from fact to symbolization.

An analysis of the kinds of books which have proved most effective when used with adult beginners in reading suggests certain criteria which are gaining an ever-widening acceptance. According to these criteria, story material is best, although factual material which is of outstanding interest also proves effective. Such factual material may be written in both story and non-story form. It should be simply written in short, direct sentences. As has been stated above, the themes should involve adult concepts. They should be close to the experience of the group and expressed in terms of the group portrayed. However, although the themes are expressed in terms of local situations, the problems should have universal application. There should be much aesthetic appeal and enough humour to liven the whole. It should also appeal to as many of the senses as possible. But regardless of the simplicity of the material, it should be of good literary value and accurate in its statements.

The characters in the stories must be real people with individuality. The personal characteristics should come out in action. The events portrayed must be those which could really happen, and they should be related in logical sequence. The story must present a few major points clearly and emphatically. Other motifs should be subordinate with many repetitions of the salient points. There must be adequate provision for getting the meaning through context.

It has been demonstrated that pictures are invaluable aids in illustrating the meaning of the text clearly and precisely. There should be a one-to-one correspondence between each picture and that part of the story which it illustrates. And the illustrations, like

the text, should have aesthetic appeal.

So much for the theory! But how does a writer go about putting this theory into action? Let us use as cases in point materials which have been recently developed in three different countries.

CASE I

One of Haiti's outstanding problems is the widespread prevalence of malaria. There was an appeal for an attractive booklet written in simple Creole which would be helpful in spreading to newly literate peasants the most important facts concerning the prevention of this disease. The picture in fig. I is the one which illustrated the first page of this booklet.

Freely translated, the English version of the Creole text for the page reads as follows:

Imani is coming home from market. She is tired for it is a long way to town. But she is too busy to think about that. She must cook dinner for her family. And she must go to see Mary, her neighbour. Mary is ill with fever.

The picture comes at the top of the page, for this will doubtless be 'read' first and will give the reader some clues to the text. It was anticipated that the readers will immediately feel sympathetic toward Imani, the heroine, and have a tendency to identify themselves with her when they read, 'She is tired, for it is a long way to town'. What



Fig. I.

Haitian peasant has not walked many, many, weary miles? However, the next line was designed to appeal to the Haitian's pride in his own resiliance: 'But she is too busy to think about that'. And the next three lines enlarge on the 'busy' idea: 'She must cook dinner for her family. And she must go to see Mary, her neighbour. Mary is ill with fever'. These lines also contribute to the warm and sympathetic feeling. Haitians live according to a very set pattern. Even when she is tired after a long journey to market and back, it is always the woman who cooks the food. Haitians are kind and neighbourly too, so it is quite logical that, though she is weary, Imani would go to see her sick neighbour. Meanwhile, this last line makes a good point of departure for the rest of the story with its information about the cause and prevention of malaria, and for the discussion it will evoke.

It will be observed that normal punctuation and capitalization are used. Sentences throughout are arranged in block form rather than in regular paragraph form. It was decided that in this very simple material when a sentence is too long, it is better to indent phrases from the left each time until the end of the sentence. This emphasizes a left-to-right eye movement and, at the same time, highlights the fact that each sentence expresses a complete idea.

CASE II

Dr. Gladys Rutherford of the India Village Service in United Provinces, India, is doing some noteworthy work in health education. About two years ϵ ,0, she asked for help and co-operation in the development of story materials to accompany the flash cards, filmstrips and flannelgraphs which she has developed. These delightful visual devices,



Fig. II.



Fig. III.



Fig. IV.



Fig. V.

now so familiar to villagers through India, feature stick figure characters which she calls 'Jets'—(because they are black), and which are, in India, perhaps as popular as

the famous Walt Disney cartoons. The stick figure hero is named 'Ganpat'.

Accordingly, using the outline of 'talking points' which accompanies each set of the 'Jet' series of flash cards, a simple story was developed. It happened that the set used was the one concerning tuberculosis. However, Dr. Rutherford was not at hand at the time the story was developed. It was necessary to use an artist available locally to make the illustrations for the experiment; for since the story episodes had to be related in logical sequence which could not depend upon a commentator's interjecting additional information, more pictures were needed than were included in the 'Jet' series. Andwhat might seem odd—the delightful simplicity of the 'Jets' made it difficult for the local artist to make plausible illustrations to fill in the gaps. However, he was so intrigued by 'Ganpat, the Jet', that, almost involuntarily, he found himself interpreting 'Ganpat' in his own way. The result is shown in figs II to V. Illustrations which had 'Jet' counterparts were selected for purposes of comparison. At the top of each 'Jet' illustration is shown the artist's conception of 'Ganpat'. The Hindi text is shown just as it appeared in the original sample book and in the filmstrip which was made in India. There has been no opportunity yet to test the preference of the readers concerning the pictures. Certainly the Indian villagers have come to recognize and love the little stick figures. It may be that they will reject utterly the cartoon type of illustration. Or it may be that they will accept the cartoons as picturing another character, even though they reject them as substitutes for the 'Jets'.

CASE III

Folk tales provide a good means of stimulating the constant flow of easy-to-read material, regional in theme and locale, yet universal in appeal and application. Another advantage is that folk tales are suitable for both children and adults. Frequently, therefore, they are printed in large editions, which greatly reduces the cost.

Anancy and His Story is a little booklet which falls into this category. It was produced in Jamaica. Anancy, the descendant of the spider hero of the Ashanti, is a clever little rascal who always gets his way through cunning. His counterpart may be found in various guises in many countries. In the case of this booklet, Anancy and His Story, two things were of utmost importance. First, it was necessary to retell the tale, keeping its delightful folk flavour without resorting to the actual use of the Jamaican vernacular. This was for the purpose of preventing complications in the reading process through language distortion. In the second place, a decision had to be made as to how Anancy should be portrayed. Should he be shown as a naughty looking little man with his spider propensities merely suggested, as in fig. VI? Or should he be shown throughout with the

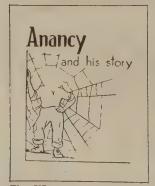


Fig. VI.

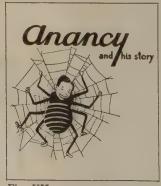


Fig. VII.



Fig. VIII.

spider attributes predominating as in fig. VII? Finally the latter course was decided upon. The way in which the artist carried his fanciful creation in coherent detail throughout the story may be seen in fig. VIII. It shows the mischievous Anancy spinning his web over the face of the old woman so that she will wake and tell Anancy stories to the little children before they go to sleep.

The value of this use of folklore is, to a great extent, dependent upon the aesthetic sensitivity of both the writer and the illustrator. People delight in reading folk tales which, all their lives, they have loved to hear and to tell. They are keenly disappointed when the humour, grace, and charm of the old and familiar are lost or confused through

clumsy, inept writing or illustration.

In the three cases cited here, emphasis has been placed on simple, direct writing which can be visualized. But another important point should be understood. This is that the reading text can be made much more striking and effective when it is made appealing to as many of the senses as possible. For example, in an episode describing the visit of a poverty-stricken farmer and his wife who have come to view the thriving fields of a neighbour, the text reads as follows:

Martha feels the good earth. She smells it. *
'The earth is good,' she says.
'This field can give you twenty bags of corn.

A story written in India using Hindi, the national language, describes the feeling of well-being of the farmer, Ram Kala, as he 'sees his ripe grain dancing in the field'. The word dancing in the Hindi language, as in English, when used in this sense, gives a feeling that the heads of grain are bending because they are heavy with the good yield. It also has a connotation of beauty which will be appreciated by everyone who has seen a field of grain at harvest time.

CONCLUSION

Those who are engaged in programmes designed to raise the living standards of large numbers of people are beginning to understand more clearly why literacy campaigns are sometimes held suspect. It is becoming evident in some instances that, during the campaign period as well as in the later stage which involves the production of follow-up reading matter, too much emphasis has been placed on the 'problem-solving' type of literature. This has sometimes bred feelings of resistance on the part of the beginning readers who fear that the new ideas may threaten their old and familiar way of life.

For example, Mr. Albert de la Court, of Wassenar, Holland, notes that adult learners may be aware that many things are going wrong in their community, but if one asks them to state these problems, they very seldom assign blame to the community, but to nature. Erosion of the soil, they say, is caused by too heavy rains and nothing can be done about it. Mr. de la Court reminds us that although we know that literacy is a valuable means for changing this complex, to the people themselves, reading seems unnecessary; they never feel the lack of it. It is remote; they work mostly with their hands. And it is suspicious; the old way of living may change without any guarantee that the new will be any better. The learner also risks losing face if the course proves too difficult. He feels that adults will not at first be willing to consider reading as a useful tool; for, at the end of the literacy campaign they are still—technically and mentally—far from accepting the idea of reading for learning. So Mr. de la Court believes that it would be wise to use fully the intermediate function of reading for enjoyment.

The task of writing to satisfy this need becomes easier if one can remember never to lose the point of view of the man in the fields and the man in the street. They are the men for whom these easy-to-read little booklets are designed. Reading fluency will

come to them gradually. Once they develop a taste for reading they will want to indulge it. It will become a habit which they enjoy. They will begin to understand what a wealth of new ideas awaits them which they can gain only through the printed page. It cannot be denied that writing good books for adults who have just learned how to read requires a high degree of skill and some talent and imagination. But experience is pointing up the fact that many more people possess these prerequisites than is commonly supposed. And we learn by doing!

THE LITERACY CAMPAIGN IN INDONESIA IN 1953¹

INTRODUCTION

When considering the results of the work undertaken in connexion with fundamental education in Indonesia during the last few years, it must be remembered that, since 1945, this country struggled for its independence and has had simultaneously to guide a largely illiterate population along the path of progress.

In 1945 about 80 per cent of the Indonesian population, scattered over a great many

islands, was illiterate.

Today, although there is still much to do, fundamental education has begun. Attention was first turned to the eradication of illiteracy, and encouragement was later given to other forms of activity such as the development of women's movements and youth organizations, boy scouting, sport, courses of general education, and public libraries.

The Indonesian Government, which is following with interest fundamental education work undertaken in other countries, is convinced, however, that Indonesia cannot rest content with the mere transposition of methods employed abroad. Due account must be taken of the great difference in customs and modes of thought between the inhabitants of Indonesia and those of other countries, and of the special social phenomena accompanying the revolution which is converting Indonesian society from a dependent colony to an independent state.

FEATURES PECULIAR TO INDONESIA

Although our specialists agree that illiterates throughout the world have certain common characteristics, they consider it necessary to pay heed to the features which are peculiar to Indonesia, particularly the following:

Geographical environment. The way of life varies according to the type of country

(mountains, plains or coastal belt).

Climate. There are only two seasons in Indonesia—the dry season and the wet season. During the dry season the heat considerably reduces the working population's enthusiasm for study. The heavy rains during the wet season raise the problem of premises; such premises as there are (mainly in the towns) are inadequate for the numbers of illiterates still found among the population (55 per cent).

Customs. The variety and type of customs (it is impossible, for instance, for men to meet in the same room as women) sometimes hinder the work by raising problems

of time, staff and premises.

¹ From material supplied by Ministry of Education, Jakarta.

Language. The national language is not the mother tongue of all Indonesians. It has been found, however, that the best course, at least in the early stages, is to teach people to read and write in their mother tongue.

FEATURES OF THE LITERACY CAMPAIGN

For all these reasons, the Indonesian Government has resolutely followed its own course. The literacy campaign, as it is being conducted in Indonesia, involves three basic factors:

A social factor. The literacy campaign is regarded as likely to bring about progress in social relations by enabling those who cannot read or write to communicate more fully with their fellow citizens, and by equipping them to analyse the content of their language.

A political factor. It is clearly realized in Indonesia that universal suffrage cannot be

fully exercised until illiteracy has been eradicated.

An educational factor. The methods used must be related to the fact that the purpose is to make Indonesians into citizens possessing all the qualities required in a democratic State.

DIFFICULTIES STILL TO BE SOLVED

A 10-year plan for literacy work has been initiated by the Indonesian Government. It seems, however, that, if the plan is left as it stands, it will take not 10 but 50 years to end illiteracy among Indonesians over the age of 13. The system therefore requires to be completely reorganized.

After consideration, it seems that the social, political and educational basis of the plan may well be kept unchanged, reforms being effected in the organization of the

courses themselves, particularly with regard to the following points:

1. The courses are so arranged that the classes include people of very different ages, ranging from 13 to 45. This has a disastrous effect on the attendance of adults, who are decidedly unwilling to 'go to school' with younger people.

2. There are not enough premises suitable for use as classrooms, so that it is difficult to

start new classes.

3. The class cannot proceed unless the instructor is present.

4. The method used combines grounding in basic skills with general instruction.

5. As the cost of textbooks is high, it is not possible to print them in sufficient numbers.

BRIEF SKETCH OF THE METHOD ADOPTED FOR 1953

In order to remedy these shortcomings, our specialists have introduced, for 1953, a new method, making demands mainly on the individual's attention and diligence. Its distinguishing features are as follows:

1. It does not require the services of a regular instructor; anyone who can read and

write can help the student.

2. Work can proceed anywhere and at any time; as the presence of a regular instructor is not necessary and as the primers are small enough to be carried about wherever the student goes, each individual can fix his own times for study.

3. It is not expensive: [it is no longer necessary to pay instructors or to meet overhead costs such as premises and equipment; as the primers cost only 10 sen to produce,

very large editions can be printed (20,000,000 copies)].

4. It gives quick results; the primers are designed so that people of average intelligence can get through them in 20 days at most; whereas the courses used to last, on the average, for three months, with the new method results can be seen in only two months and 10 days.

5. There is no longer any need for formal classes; the classes have been stopped and the new system has deliberately been confined to a campaign whose sole purpose is to train illiterates in the skills of reading and writing; classes do not begin again until the second stage is reached, at which these skills are further developed.

INCENTIVES AND ENFORCEMENT MEASURES

As the new method relies largely on the interest and diligence of the individual, its promoters urged recourse to various incentives, mainly social, and to actual enforcement measures:

Social incentives. Many opportunities can be found in daily life to encourage and, if need be, to compel illiterates to learn to read and write. It might, for example, be made compulsory to post up the prices of commodities; fingerprints might no longer be accepted as a substitute for signatures, etc.

Enforcement measures. All employees of government departments and private firms might be required to be able at least to read and write. Anyone who, at the end of a specified period, had not learnt to read, would have his salary reduced, etc.

The problems involved in carrying out such measures can be solved, provided that official organizations and the population as a whole play their part.

PRELIMINARY TEST

The new system is being brought into force in 1953 but a test was made in April 1952 with the object of discovering the best methods of application.

Students were left entirely free but, of course, had to be given preliminary explanations. Before the experiment was begun, therefore, it was necessary to show and read aloud the key phrase 'sepatu, tjelana, Kemedja Wijadi baharu, sangat bagusnja' (Wijadi's new shoes, breeches and shirts are very fine); to do the same with the vowels on the page of the primer and to indicate the relationship between the picture and the word 'sepatu'.

As soon as those taking part in the experiment felt ready to take the examination, they could present themselves before an examiner. The latter then prepared a card for each candidate, stating the circumstances in which the primer had been studied (time, outside help, etc.).

The particulars entered on these cards will be used in preparing the documents on which will be based the 'national campaign' which the Directorate of Fundamental Education in the Ministry of Education and Culture hopes to carry out.

DETAILS OF THE METHOD ADOPTED

Following the generally accepted principle that it is better to teach people to read and write in their mother tongue, the new primers have been written in the languages most commonly used in Indonesia, i.e. Indonesian (Bahasa Indonesia), Javanese, Sundanese and Madurese.

The new method is based on the study of syllables rather than of separate letters. The students are made to work on syllables which have no meaning, but a certain number of very easy words and phrases have also been introduced. We may say that, to some extent, this is a global method, since all the exercises are connected with the key phrase quoted above.

The method was worked out with three requirements in mind—speed, cheapness and easiness.

SPEED

There are still 35,000,000 illiterates between the ages of 13 and 45 in Indonesia. This figure gives an idea of the objective—the 10-year plan. As the object was to produce results in the shortest possible time, the method had to be quick.

We have already said that the primers are designed so as to allow individuals of average intelligence to get through them in 20 days at most. It is estimated that a person who has finished studying these books has a sufficient knowledge of the technique of reading to follow the more advanced courses.

The question of writing is not dealt with very thoroughly. The title used for the primers, incidentally, is 'Reading together: Principles of reading', and the idea is that writing should be included in the syllabus of the more advanced courses.

CHEAPNESS

The new method requires only one 10-page primer and eight posters, measuring approximately 20 in. \times 28 in. Each primer costs only 10 sen to produce, whereas under the old system the cost was 1 Indonesian rupee (1 rupee=100 sen), thus there is a saving of 90 per cent.

EASINESS

This factor may be considered from two points of view, that of the individual and that of the group.

From the point of view of the *individual*, which is the most important, the method takes into account the characteristics and abilities of individuals, their receptivity, interest, attention, patience, etc. It is an individual method and, as such, has three distinguishing characteristics—kinaesthetic, analogical and global.

Kinaesthetic. On the first page, the various forms taken by the mouth when pronouncing the vowels a, closed e, i, o, u and e mute are shown. The student has to copy with his own mouth the forms he sees drawn. The exercise has to be repeated until the muscles of the speech organs work as automatically as when the vowels are actually pronounced. The important thing for students to learn from this exercise is the fact that there is a connexion between muscle movements, sounds and letters.

Analogical. All the exercises are based on syllabic analogy. The order of the syllables corresponds to that of the vowels (from the most open to the most closed).

Global. All the exercises are based upon a simple phrase (see above) which must be read and shown as a whole so that the students grasp it all at once. This is the 'key phrase' made up of 'key words'. The global character is seen still more clearly when we study the key words. Each of the latter is accompanied by an illustration as, for instance, sepatu (shoe), above which there is a picture of a shoe. Seeing this, the student understands that the word printed beneath means 'shoe'. The word sepatu is thus consigned to memory as a unit. The constituent parts (syllables) become clear when he goes on to study the next exercise.

From the point of view of the group, the method has the same characteristics in all four versions, but makes allowances for the special circumstances of each linguistic region. All the things depicted in the primers are well known and commonly found in the region for which the books are intended. For instance, the Javanese version uses words relating to the wayang (shadow show), which is a very popular form of entertainment in Java.

Each illiterate is given his own copy of the primer used in the method and studies it by himself, but the eight posters which are also employed are displayed publicly.

RESULTS ACHIEVED IN FRENCH FUNDAMENTAL EDUCATION PROJECTS

I. G. GRANDSIMON

The time seems to have come to see what progress has been made and what has been achieved to date in fundamental education in the French Overseas Territories.

When the French National Commission for Unesco decided, in 1948, to set up a fundamental education sub-committee under its Education Committee, there were few people in France or in the Overseas Territories who could have said exactly what this new term meant, and still fewer who then suspected how widely this new idea was to be developed. As a sequel to the first discussions of the sub-committee, which included representatives of the various ministries concerned, among them the Ministries of Education and French Overseas Territories, the Secretary of State for French Overseas regritories prepared and distributed a series of circulars which were to enable the territories to begin achieving practical results.

At the same time, the Annual Conference of Directors of Education in Equatorial Africa and Madagascar took up the study of this new problem and declared in favour of the development of fundamental education, 'recognizing the urgent need for action in this field' and emphasizing, in the conference's recommendations 'that no financial considerations should be allowed to prohibit or restrict such undertakings'.2

Two other events deserve mention in this brief history of the question. The first was the publication, in the first quarter of 1951, of a special issue of the excellent review L'Éducation Africaine, a entirely devoted to fundamental education. This study, which was very favourably reviewed in Unesco's own publications,4 gave particulars about the origin of the expression, described the problem as found in French West Africa and, turning to detail, outlined the administrative structure of the body responsible for fundamental education in the federation, described the methods advocated by Unesco and recommended others, proposed a basis for a model 'flying column' and, lastly, suggested a sample method of training in reading.

The second event was the discussion held at the Quai d'Orsay on 21 May 1952. The Directors of Education in Negro Africa and Madagascar gave the Secretary of State for French Overseas Territories and senior officials of the Ministries of Foreign Affairs and Education a description of the position with regard to fundamental education in the Overseas Territories. Mr. Laugier, formerly an Assistant Secretary-General of the United Nations and recently elected a member of Unesco's Executive Board, warmly

supported a large-scale campaign of fundamental education.

Finally, we must not forget the recent establishment of the French Information Centre, attached to the Centre National de Documentation Pédagogique,5 which is responsible, at the national level, for work similar to that of Unesco's Education Clearing House.

The foregoing account shows, in broad outline, what we might call the history of the development of the idea of fundamental education and the progress it has made in administrative circles. We now have to see how this idea has been applied in practice.

¹ Circulars Nos. 7,058 of 28 September 1949, 9,846 of 28 December 1949, 2,885 of 5 April 1950, 4,484 of 2 June 1950 and 2,336 of 2 April 1951.

⁵ Address: 29 rue d'Ulm, Paris.

² Recommendations of the Annual Conference of Directors of Education in Equatorial Africa (Paris, 23-28 July 1951) in the Bulletin de l'Inspection Générale de l'Enseignement et de la Jeunesse du Ministère de la F.O.M., April 1952, p. 16.

³ L'Éducation Africaine, 1951 ('New Series', No. 10) (Éducation de Base).

⁴ See Education Abstracts, Vol. IV, No. 2 (February 1952), Note 76.

We do not claim to give a detailed picture or, in the descriptions which follow, to

arrange the projects mentioned according to their importance.

We mention Algeria first because it was probably the first to set up its own fundamental education committee which is attached to the Office of the Director of Education in Algiers. The adult literacy campaign being carried on by this committe has steadily grown in the past three years, and a reading system for adults has been developed, printed and widely circulated.

Guinea was probably the first territory in Equatorial Africa to make a start. Admittedly the project carried out on the high plateaux of the Fouta-Djalon, at the instance of Mr. Chambon, Inspector of Primary Education at Mamou, and with the assistance of Mr. Vidalenc and Mr. Diop Boubakar, was a simple small-scale affair. In point of fact it was more a question of adult literacy work than of fundamental education properly speaking. The literacy work, however, departed from traditional methods, and the subject matter of the reading materials, drawn from the everyday life of the area and dealing with health, care of livestock, agriculture, minor administrative matters and folklore, appealed to the interests of the village people. The materials were propnced, in all cases, after discussion with the village people, who in fact were the real authors. It is important to note, too, that the serious problem of shortage of books was solved by using a simple little school printing press. Another experiment was later made in Guinea, this time not in the bush but in the capital itself, at Conakry, in a working-class district.

On the suggestion of Mr. Camerlynck, the Director of Education for the Dakar Educational District, the Federation of French West Africa prepared the ground by a preliminary study, the results of which were published in a special issue of L'Éducation Africaine. A project conducted at the federal level was begun very shortly after the publication of this issue. It took place at M'Boumba and was directed by Mr. Terrisse. This project caused a considerable stir in French and indeed in international circles. We shall not deal with it at any length here, as many articles about it have appeared in Unesco publications 1 and in the press. 2 An article by Mr. Terrisse was also published in this bulletin,³ dealing with one aspect of the project and with the conclusions already to be drawn therefrom. French West Africa is also considering the establishment of a training centre for fundamental education instructors to serve the whole federation. There is no doubt that such a centre could give us the people needed to spread fundamental education in the territories. It must be remembered that the stage of experimental projects will soon be passed and that it will be necessary to move on to that of systematic application. Only a centre of this type can provide the Territories with the teams of specialists who must be recruited, but whom it has been impossible to find so far for the simple reason that there are none.

Togoland also has had its projects. These were carried out between March and June 1952, one at Tchekpo in the south and the other at Défalé in the north. The results were so encouraging that the Representative Assembly of the Territory, at its session in December 1952, decided to include in the budget for 1953 a sum of 2,000,000 francs C.F.A. (francs de la Côte Française d'Afrique) to be spent on fundamental education.

The Cameroons, another trust territory, has also set to work with great determination. The Directorate of Education has set up a fundamental education office and the territory has provided it with considerable funds in order to start a project and later to develop work in this field. We have had an opportunity of studying the preliminary report by Mr. Pauvert, the head of the fundamental education office, who has set up the first centre at Endingding, a village about 43 miles from Yaoundé. It is, of course,

¹ Courier, No. 1, January 1953, Unesco.

² Le Monde.

³ André Terrisse, 'Combating Illiteracy in a French West Africa Project', Fundamental and Adult Education, Vol. IV, No. 4, October 1952.

too early to draw any conclusions from the Endingding project but it is already quite clear that the psycho-sociological study carried out by Mr. Pauvert will provide a model

for the sort of work to be done before any project is launched.

French Equatorial Africa has not lagged behind, for a project has been carried out at Boykota, in Ubangi-Shari. The mission's report has not been published but a brief account of the first results achieved will be found in the quarterly bulletin for January 1953 under the heading 'Notes and Records'.

Fundamental education experiments have also taken place in one French protectorate, Tunisia. They were undertaken at the instance of Mr. Paye, the Director of Public Education, and under the guidance of Mr. Mustapha Ennabli, the head of the educational centre of Bir-el-Bey, and were concerned with the use of audio-visual aids, and

more particularly films, in fundamental education.1

The above gives a summary picture of the work undertaken and the first results achieved. It is to be hoped that a general and systematic study will now be made of the methods employed in different places, with the object of learning from the various experiments. Audio-visual aids such as films, filmstrips and epidiascopes, for instance, are used almost everywhere. The time seems to have come to compare notes, co-ordinate observations and possibly arrange for a seminar, to be attended by the people in charge of such activities, at the audio-visual centre at St. Cloud where research and production work of very great interest to international specialists is being conducted.

Co-ordination and the study of results must thus go on concurrently with practical activities or rather in association with them. These are the two fundamental tasks before us. But surely the most difficult thing was to get the work started, and no one

can now deny that it is well under way.

¹ See pp. 118-22.

OPEN FORUM

Selection of Village Workers for a Rural Development Project1

PHILIP ZEALEY

One of the most important problems to be tackled upon our arrival in India was that of selecting our first group of 'multi-purpose' village workers. To a large extent the success of the project will depend on the influence which they will be able to exert in the villages. Village workers must gain the confidence of the villagers and they must be able to inspire and encourage a belief in the possibilities of raising standards and of a fuller life by 'help to self-help' methods. They must further, provide a sound and continuous liaison between the villagers and the technicians. We initially required 10 young men of good character, with intelligence but not necessarily high education, with a practical outlook, willing to work with both hands and head. Above all, we needed young men possessed of a real sense of devotion to, and a deep belief in, the advancement of village life.

The problem to be faced was how a predominently Western group could select a good t am of village workers without incurring a high wastage rate during training and the settling-in period. We considered that judgments based on questionnaires and interviews would not be adequate, and that some form of practical testing was called for, if gross selection errors were to be eliminated or reduced to a minimum. Taking advantage of the experience gained in this field by the Allahabad Agricultural Institute, we planned a four-day 'Pre-Selection Course' for the most likely candidates. The whole process of selection was as follows:

1. An article was published in the provincial press outlining the project and its aims; inviting suitably qualified persons, who desired to devote themselves to village work, to write for further details.

2. An explanatory letter and questionnaire was sent to each applicant. The completed questionraire was to be returned, together with a short statement on 'Why I wish to become a village worker'.

3. The international team (Western and Indian) studied the applications. Of some 300 valid applications, 60 were considered 'possible' and of these 22 'probable'.

4. The 22 'probables' were invited to our centre to participate in the 'Pre-Selection Course'. Fourteen persons appeared for the course and of these 10 were appointed on a probationary basis. (Of those invited who did not appear, at least six had valid reasons, e.g. sickness.)

The core of this selection process was the Pre-Selection Course which should be described in greater detail. Briefly stated the main object was to facilitate a sound judgement on: (a) general suitability for the work; (b) quality of character; (c) disposition and temperament; (d) ability to learn and teach; (e) attitude to 'caste' and to manual labour;

(f) ability to 'mix' socially.

The pace of the course was deliberately brisk and strenuous, though adequate time was allowed for meals and rest. An attempt was made to observe general behaviour throughout the four days, as well as performances on the tests. The final selection was made on a consideration of the above in conjunction with a panel interview which each candidate was given on the last day. In making this selection the international team was fortunate in having the judgment of two senior Indian educators, both with long

At the request of the Government of India and by arrangement with the State Government of Orissa, The American Friends Service Committee are conducting a 10-year rural development project in the Sambalpur District of Orissa. These notes are supplied by the director of the project.

and wide experience of social work. They participated as observers and interviewers

and their assistance was invaluable.

Seven distinct tests were employed over the four days. For each test there was a demonstrator and two observers, the observers being responsible for evaluating each of the individual performances. The tests were as follows:

1. (a) To learn the advantages of an improved type of bullock plough and to dismantle

and assemble its component parts.

(b) To learn the principles of rice transplanting and to give a short demonstration of the correct method.

Time: 15 minutes each part. Purpose: To determine manual skill and ability to learn a demonstrated operation.

2. (Sequel to 1.)

(a) To demonstrate the improved plough before a group of villagers and attempt to convince them of its advantages in comparison with a traditional wooden plough.

(b) To demonstrate rice transplanting and to explain to a group of villagers the

advantages of transplanting over broadcast sowing.

Purpose: To determine ability to teach, to demonstrate a learned technique, to communicate ideas, to win the villagers' attention. Note: Each candidate participated in either (a) or (b). Time allowance 15 minutes. Local villagers were invited to form the audience and encouraged to ask questions and, if they wished, to defend their current practices.

3. To clean out a cow-shed and turn a compost pit. Time: 2 hours. Purpose: To determine willingness to do a dirty job, freedom from pride in social status, cheerfulness,

physical condition.

4. A long work period on brick carrying and concrete mixing. Time: 4 hours. Purpose: To determine reaction to a monotonous and laborious job under fatiguing conditions.

5. Each candidate was given a simple account of the malaria cycle and asked to repeat it after a short period to another person. Purpose: To determine accuracy in carrying messages. (An indirect approach, but with training value.)

6. Each candidate was sent into a village with instructions to get into conversation with a villager and obtain a specific piece of information about the village or obtain the villager's views on some given topic. Purpose: To determine ability to use conversation as a method of work.

7. Short written statement by each candidate on his conception of the job of a village worker. Purpose: To ascertain any development in thought on village work as a result of the course. (This was compared with the original short statement on 'Why I wish to be a village worker' requested from each candidate with his completed questionnaire.)

As far as possible we tried to create a training camp atmosphere. (We avoided the use of the word 'test' to the candidates, by describing them as 'exercises'.) Whilst all candidates were fully aware of the purpose of the course, it was possible for it to have a real educative and training value. All the candidates agreed that it had been a worthwhile and useful experience.

The tests were quite experimental as no member of the team had previous experience in this approach. The form and content of the tests were largely conditioned by the facilities available. The results provided valuable information and taken in conjunction with the completed questionnaires and interviews, gave us a sense of having adequate and valid grounds for the selection or rejection of the candidates concerned.

The 10 candidates selected have now received initial training and have commenced their village service. It is perhaps too early to make a final evaluation on this method of selection, but we have been encouraged by the results, and are certainly convinced that it is a distinct advance on selection by questionnaire, interview and/or recommendation alone.

NOTES AND RECORDS

INTERNATIONAL

ADULT AND FUNDAMENTAL EDUCATION COURSES IN MARTINIQUE

Historical Survey

The first courses for adults were organized at Saint Pierre in 1861 and continued until 1902, when the town was destroyed by the eruption of Mont Pelée.

A second experiment was carried out at Saint-Esprit and Fort-de-France from 1907 to 1909. These courses chiefly took the form of lectures given by members of the liberal professions and classes known as 'Literary Wednesdays'; their aim was to create a certain cultural atmosphere, rather than to combat illiteracy or promote the development of fundamental education properly so called.

At Fort-de-France in August 1937, as a result of the efforts of some 10 secondary and primary teachers, doctors and lawyers, the first real adult education courses were started in the building used for boys' continuation classes in the rue de la République. These courses were divided into three educational levels, designed respectively for: complete illiterates; those familiar with the alphabet and sounds; those who could be assimilated to pupils taking the intermediate course—i.e. about 100 persons, all of the working class.

In addition to teaching reading, writing and arithmetic, the organizers tried to give their pupils some training in citizenship, a certain knowledge of human anatomy and even an elementary grounding in law.

In August 1938, the building where the courses were held became the Headquarters of the Central Commissariat and, owing to lack of premises and inability to find another school, the teachers were obliged to disband their pupils.

In January 1944, as a result of the renewed efforts, still on a private basis, of nearly all the same teachers and the Technical College of Fort-de-France, adult education courses were again started.

In April of the same year, the municipality decided to take over the running of the evening courses, which were transferred to the School Group 'A' of Terres-Sainville.

There were four classes able, owing to the voluntary assistance given by a number of public primary teachers, to provide instruction for some 60 pupils, ranging from illiterates to the intermediate level.

Since April 1944, the idea of adult education courses has made progress. It is a topic of conversation among primary teachers in the various districts, and it is discussed at municipal meetings. The example of Fort-de-France is often quoted because of the success achieved by people of advanced years in the examination for the primary school certificate. These results, entirely new to the island, led to a movement for the establishment of fundamental education centres in Martinique. During the period April 1944 to January 1953, 22 centres for adult education and rural education were set up. Classes numbered 94 and students 2,812.

Curricula

In all centres: reading, writing, arithmetic, French, vocabulary, drawing and civics. In the largest centres, in addition to receiving an elementary general education, students follow practical and technical courses, i.e. domestic science, child welfare, sewing, choir-singing, English, film shows, reading aloud of texts with comments, and playing of gramophone records; there is also a library.

Operational Costs

All operational costs are borne by municipalities, which do not as yet receive any grant from the State; it should be added that, in some centres, the teachers are entirely unpaid. Expenditure is of two kinds: staff salaries (331 francs per hour); operational expenses (miscellaneous supplies: chalk, ink, lighting, etc.)

Expenditure per annum for the whole department is approximately as follows: (a) staff salaries: 4,596,000 francs; (b) miscellaneous supplies 200,000; i.e. a total of 4,796,000 francs and an average expenditure per month and per class of 6,000 francs.

Obstacles to the Extension of this Form of Education

From the foregoing information it will be seen that, although people are conscious of the problem of fundamental and adult education in Martinique and a great effort has been made to solve it, much still remains to be done.

The following difficulties have yet to be

overcome:

- r. Educational centres belonging to the Fédération des Œuvres Laïques (Federation of Secular Societies) do not receive much material assistance from the federation, whose own income is too small to allow it to help them to develop as quickly as would be desirable.
- In some districts the moral and material support afforded by appropriate individuals, organizations or administrations is inadequate; in others it is not forthcoming at all.
- There are too few teachers and methods, and techniques are not, as a rule, very satisfactory.

Suggestions for the Development of Adult and Fundamental Education Courses in Martinique

It is essential to train leaders and to obtain co-operation and material assistance. Plans for the training of leaders already exist. The Office of the Director of Education in Martinique has prepared a programme of training for men and women primary teachers, aimed at enabling them to play an efficient part in out-of-school activities. It would be desirable for specialists, members of popular education organizations such as Les Centres d'Entraînement aux Méthodes d'Éducation Active (Centres for Training in Active Educational Methods), Peuple et Culture (Popular Culture) and La Ligue de l'Enseignement (The Educational League), to take part in these training courses. Further, educational travel to metropolitan France might be organized.

Material assistance might take the form of: organization and development of libraries and purchase of library vans; organization of broadcast lectures, with arrangements for collective listening; promotion of the production of educational films, some of which already exist in Martinique; increased supplies of educational material (books, exercise books, etc.) for adult education courses.

In all the foregoing cases, it might be possible to obtain gifts or even loans, by appealing to international organizations, or to national bodies such as the Centre National de la Documentation pédagogique (National Centre for Educational Documentation), the Ligue de

l'Enseignement (The Educational League), the department and the State.

THE EDUCATIONAL RESEARCH INSTITUTE FOR FIJI AND WESTERN PACIFIC TERRITORIES

Establishment of the Institute

Scattered over the Pacific Ocean are thousands of islands, some tiny coral atolls, others large volcanic land masses. These islands are the home of three great groups of peoples—Melenesian, Micronesian, and Polynesian.

A large section in the centre of the Pacific under British administration contains the Fiji group, the Gilbert and Ellice Islands, the British Solomon Islands, and some smaller groups. Representatives of all three island races live in these islands, and these races are sub-divided into hundreds of smaller groups with their own languages and customs.

The multiplicity of races and the poor communications in the area have made administration difficult, and have been a very severe handicap to education, nevertheless considerable progress has been made. Although some islands are still struggling along with primitive schools and untrained teachers, others have well-developed educational systems offering secondary and even tertiary education.

Some years ago, it was realized that administrators in the area would be assisted by the adaptation to the needs of the islands of educational techniques being used in more developed countries. Plans were therefore made for the establishment of an educational research institute at a central point in the territories.

In January 1952, the Research Institute opened at Suva in the Fiji Islands under the direction of Mr. R. S. Adam, a member of the British Colonial Education Service with some years' experience in the Pacific islands. It was staffed by local people with special knowledge of various aspects of island education.

Attainment Testing

Selection for secondary and further education was chosen as the first problem for study by the institute. As an instrument for use in selection, attainment tests in the basic subjects were devised. After preliminary experimental work with the tests, full standardization was carried out.

Satisfactory standardization of tests requires a very large sample of children. In a developed area, testing of these children can be done by teachers; in an undeveloped area like the Pacific islands where many teachers have had



Research assistant travelling to a school by dug-out canoe. Photo: Public Relations Office, Suva, Fiji.

very little training, it is necessary for a member of the research team to go in person to every school.

In testing 14,000 children for this standardization, the staff of the Suva Research Institute travelled by air, sea and land to all parts of the Fiji group. Means of transport varied from a modern air-liner to a small dug-out canoe. Some of the roughest territory in the Pacific was traversed.

In commenting on this arduous travel, Mr. Adam pointed out that it permitted close study by the research workers of schools and teaching methods in addition to the routine testing, and enabled very useful observations to be added to the reports of results.

Planning a research project. Photo: Public Relations Office, Suva, Fiji.



Intelligence Testing

Many authorities in the Pacific area are finding it increasingly difficult to make a discriminating selection of candidates for secondary schools, medical and nursing schools and technical colleges. Adolescents who, when they appear as candidates, show negligible academic attainments often prove to be highly successful students. The reason for this is that they have attended remote village schools where their early education has been inadequate. It is thus increasingly important to devise an intelligence test suitable for use in the Pacific islands.

The provision of a test of general ability for people of such diverse cultures and languages is a formidable task. The Research Institute has been studying the psychological aspect of the problem and has also taken into consideration sociological and anthropological factors. It is hoped that it may be possible to draft a test in the near future.

Literacy Problems

The spectacular success of literacy campaigns in other parts of the world has led to suggestions that similar work should be commenced in the Pacific area. In a recent report, Mr. Adam stated that he was strongly in favour of some such attempt, but hoped that it would be carefully planned before its initiation. He pointed out that the failure of a much-publicized campaign could set adult education back many years in an undeveloped region.

The Research Institute is helping to prepare the ground for mass literacy work by experimental studies of present standards of adult literacy. A report incorporating the results of a number of studies in the Fiji group has been prepared for publication. This report examines how well village people read, how much they read, what they like to read and what might be done to help them to read more.

Earlier investigations in this series on literacy were: Word Frequency Tables for Adult Fijians; A Recognition Vocabulary for Adult Fijians; Attainment in Written English of Fijian Children; Word Frequency Tables for Fijian Children.

Research Requirements in the Pacific

For some years the work of the Research Institute at Suva will be mainly to carry out a scientific survey, aimed at establishing accurate information about existing conditions and practices. This report, when available, will make it possible to choose and adapt an overseas instrument or technique to the particular situation.

In the final stage, detailed local experimental work will gradually build up a body of educational theory specifically for the Pacific islands.

FREINET'S MODERN SCHOOL TECHNIQUES FREE COMPOSITIONS, SCHOOL PRINTING-PRESS AND SCHOOL MAGAZINE

The following extracts contain the most important points in a long letter which we have received from Mr. Freinet. After expressing the view that 'in teaching individuals who have passed the school age, the conventional methods adopted in schools are powerless to provide a basic education likely to prove a constructive element in their everyday lives', Mr. Freinet outlines the principles of his method thus: 'It is a natural method of learning all subjects, whether reading, writing, arithmetic, science, drawing or music'.

Then he adds: 'We do not automatically start with the alphabet, words or even sentences, although we may sometimes have recourse to them; but we also go further than the global method. As a starting-point we take life itself, basing our whole method upon it.

'In teaching various subjects, we try to adopt the method followed by mothers throughout the world when their children are learning to talk; no formal rule is laid down and no definite exercises are set; the child's progress is not regulated by other people, but is conditioned by his constantly growing experience of life. The need to speak comes naturally to him, and his mother sustains and cultivates that need; she listens to him talk and speaks to him; experience does the rest. Every child learns to speak perfectly and in record time. Results achieved in schools are far from rivalling those obtained by this natural method....

In our schools we have worked the miracle achieved by mothers,

When our children arrive in school, they bring with them free compositions, written spontaneously and reflecting the lives they live in their own environment. We take these free compositions as a starting-point, instead of basing our teaching on adult ideas and texts. The selection of compositions, their improvement, utilization and distribution all constitute a new technique. 1

It is also because we have discovered a new natural incentive that we can rely so much on the need for expression. This incentive is constituted by the school printing-press, magazine and exchanges. These things provide children with a natural and human incentive to do their work. They no longer write exercises to be corrected by their teachers. Like adults, they write for their readers. Their desire and need to express themselves in writing and reading remain whole and unimpaired, as does also their need to express themselves in speech. Children write and read, not superficially, but with all their heart.

'Today, our techniques are no longer in an experimental stage; they are being used in over 20,000 French and foreign schools and our national teachers have adopted some of the methods which we discovered, i.e. free compositions, school magazines, exchanges and card-indexes. Eight thousand school magazines are published in France every month.'

Mr. Freinet then describes, in the following way, how his method can be applied to fundamental education:

'In this field, too, we have conducted many experiments, which are equally conclusive. Here, in brief outline, is the method which I should adopt. As in our schools, we would start first with the individual's life as he lives it in his environment. We would first of all ask our adolescent and men students to express themselves by every means in their power, whether by speech, mimicry, singing, dancing or painting, etc. . . .

'Such self-expression is essential, and it is sometimes difficult to obtain, mainly because instructors and teachers have often lost their inspiration and are too inclined to allow school regulations and methods to form a screen between them and real life, which destroys the charm of their teaching. Individual pupils unconsciously realize that school is not real life and they therefore feel some embarrassment, which is difficult to overcome, at expressing themselves as they would do outside school. Yet they must be made to express themselves freely. These adults should not be asked to produce a piece of literature as an exercise to be criticized by us; we must get beyond that stage. They should be asked to express themselves in their own language, according to their ability, exteriorizing the most important aspects of their life; incidentally, this method immediately puts you in an unassailable position, as a teacher, in the community concerned.

See booklets entitled La Technique Freinet (Freinet's Method), Plus de Leçons (No More Lessons), Le Texte Libre (Free Compositions), L'Imprimerie à l'École (The School Printingpress) and L'École Moderne Française (Moderne French Schools) (Éditions de l'École Moderne Française, Cannes, Alpes-Maritimes).

'We read these compositions and have them read to the whole class assembled. We select one of the compositions (it is chosen by the class itself), which is then revised; the aim is not to give a lesson in style or grammar, but to show in practice, as a mother would do, how a language can be written perfectly.

In order that the live text thus obtained may acquire dignity and finality, it must be type-set and printed. For this purpose, we have together built up and perfected a school printing-press which is quite adequate for our needs. The printed text, illustrated by engravings, is like a living page, a page from the book of life. It is this finished text which we exchange with other schools, thus creating

the psychological and educational impact which makes our teaching alive. The students have by this time realized what we are trying to do; like children, who feel the need to speak, they feel the need to write, improve their minds, seek for knowledge and study. They must be enabled to do so by means of new methods, foreign to schools. In practice, it will be realized that, just as in teaching pupils to speak there is only one valid method, namely that followed by mothers, so also, in teaching all other techniques, there is only one method, namely that which, taking life itself as a starting point, opens to individuals the door of culture—that culture which it is Unesco's lofty mission to promote.'

UNESCO NEWS

POLICIES OF THE TRAINING PROGRAMME OF THE ARAB STATES FUNDAMENTAL EDUCATION CENTRE

Fundamental education has been defined as 'that kind of minimum and general education which aims to help children and adults who do not have the advantages of formal education, to understand the problems of their immediate environment and their rights and duties as citizens and individuals, and to participate more effectively in the economic and social progress of their community'.

This definition implies emancipating the people of underdeveloped areas from harmful traditional attitudes, customs and superstitions and educating them in the knowledge and the skills essential for the attainment of an adequate standard of living. This means that the individual-and through him the mass of rural people-should be the target of fundamental education; that change should come from within and not without the community; that people should be led to feel their needs before action is undertaken; that ideas leading to change should be cultivated before being applied; that improved housing, better health, improved transport and communication, co-operative production and marketing are bi-products of the education of the individual and the community. This kind of education requires, firstly, teachers and leaders trained in techniques and methods which differ from those of formal education and, secondly, suitable educational material for teaching literacy and for basic instruction. To train these teachers and leaders and produce these materials, Unesco has established fundamental education centres.

The training programme of the Arab States Fundamental Education Centre has been determined by the kind of services to be rendered by the trainees when they graduate from the centre. It is expected that they will be employed by their respective governments, as teams, in education in their countries, for instance in developing a national fundamental education programme, in establishing a 'pilot project' of community education or in staffing a centre for the training of other teachers and leaders of fundamental education.

The programme aims to train leaders for fundamental education in the Arab world with special emphasis on rural community development; to produce educational materials which would lead to the effective improvement of social conditions and of the methods of teaching in the Arab world; to plan and carry out a programme of research in which the three main divisions of the Centre would co-operate in the study of rural problems and devise plans of action for the whole area.

For the attainment of these goals the following policies have been adopted:

1. Development in the trainees of a philosophy of fundamental education, in order to give them a sense of direction based upon an understanding of the problems, of the villages in which they are working and the requirements of social change in Egypt and the other Arab States. The Centre's staff

¹ See booklets entitled L'Imprimerie à l'École (The School Printing-Press), Le Fichier Scolaire Coopératif (Co-operative School Cardindexes), Brevets et Chefs-d'œuvre (Certificates and Masterpieces) (Éditions de l'École Moderne Française, Cannes, Alpes-Maritimes).

believes that trainees should graduate with a 'working philosophy' of economic and social progress, a thorough understanding of the place of fundamental education in the social and political structure of society, and of their own responsibilities to their communities. They should be able to discover the values of the societies in which they are working. They should be aware of the purpose of their work, of the needs of the people they work with, and the importance of their work in relation to their particular area and the whole world.

2. Training in team work. Fundamental education is concerned with health, rural economy, home economics, recreation, literacy and the use of leisure. None of these alone can provide all the answers to the problems of communities with a low standard of living as the cause and effects of these problems are so closely interrelated.

If we expect our students to be reabsorbed as teams into the educational activities in their countries, they should be trained in the team approach to community education. The Centre provides opportunities for the students to collaborate in achieving common aims in serving the same community.

 Provision of a balanced programme of social, intellectual and professional growth which will develop co-operation, co-ordination and the sharing of responsibilities among the staff.

4. Training in understanding the community and its needs. This is considered to be a first task of a fundamental education worker, and essential to the success of his whole project.

5. Training in how to pass on one's technical knowledge to others. This ability implies:
(a) further development of the interests and special abilities of the students; (b) the 'know-how' to use these special abilities and apply them in the communities with which they are working.

6. The Centre is convinced that the training course provides only a safe minimum competence. Therefore the students should be encouraged to continue to learn after graduation, and to keep up with the progress made in fundamental education so as to be prepared to meet continuing social change.

Means of Applying these Policies

The cultivation of a philosophy of fundamental education in the trainees is a process which develops through the whole training course.

It was felt, however, that it should start with an initial orientation period of two weeks designed to introduce the trainees to the basic concepts of fundamental education and the objectives of the Centre. In this period, the trainees attended lectures given by prominent leaders in education, social work, health and agriculture. They participated in group discussions led by experts, visited various educational, social, agricultural and health institutions and saw fundamental education films.

The practical aspect of the programme is emphasized by working in teams, international in composition and selected on the following basis: each member must be a specialist in one field of fundamental education and, each group must include members from each participating State. Each team is assigned to work in a village where, under supervision, it interviews villagers and makes house-to-house and family-to-family surveys of all phases of rural life to gather and analyse facts concerning the life of the community.

The programme is planned in such a way that the three divisions—research, production and training-work in close co-operation. The research division guides the trainees in collecting accurate information about the people and the community—in the district where the centre is located. The production division produces teaching material adapted to the culture of the community, to help fundamental education workers in their work. The training division teaches students to see the task of fundamental education as a whole. Although each trainee specializes in one branchhygiene for instance, or literacy—he will see how his speciality is related to the other fields. A basic course in village community and social change has been chosen as the core around which revolve the various aspects of the work of the Centre. The professional and the social aspects of the programme are linked in the life of the centre by the staff trainees association, elected by staff and trainees. Organized committees, such as the nutrition committee, recreation committee, etc., deal with the various aspects of community life. Hobbies, recreational activities, etc., form an integral part of the life of the centre.

The trainees began by acquainting themselves with the area in which the Centre is located. They invited specialists from the district to talk about the conditions of life in the area, and its geography, demography, social services, agriculture, health, education, etc. They visited various social and educational institutions in the area. After these exploratory visits, trainees were divided into

teams and each team was assigned to a particular village. Some time was spent in getting to know the village and acquainting the villagers with the Centre and with the work, building friendship with the people and gaining their confidence. The next period has been assigned to specialized studies in the village to lead to a further stage of action.

The Centre is catering to the specialized capacities of the trainees, through courses and discussion groups related to the specific problems faced in the village. At the same time, they are taught how to develop new ideas in the village, how to cultivate them and then how to implement them.

The Centre is also acting as a clearing house of information and materials for the Arab world. It works closely with the governments concerned, and helps develop fundamental education literature in Arabic through writing, translation and publication. It acquaints trainees with fundamental education literature, and will keep in touch with them after they graduate. The English language, in which most of the literature on fundamental education has been written, is also taught to the students.

A MOBILE LIBRARY SYSTEM IN CEYLON VILLAGES

A mobile-rural library service has been established as part of the Unesco-Government of Ceylon fundamental education project in Minneriya. Fifty adult education centres are to be established in the villages of the project area to serve as bases of operation for the various fundamental education activities. Twentyeight centres were created by the end of 1952. Eighteen of these centres contain the nucleus of the first rural library system in Ceylon.

A preliminary survey showed that a fairly large percentage of the population in the project area was literate, but the literacy was not effective because the people had very few books to read. Many wished to read more and valued books very highly.

A mobile library system was planned and a start made towards the end of 1951. The library system has been much appreciated by the people whom it serves in the Sinhalesespeaking villages. Tamil books have been ordered and Tamil-speaking villages will be reached during 1953. At the end of 1952, 1,241 volumes were being circulated throughout the 18 centres. Their classification is as follows: novels, 540; religious books, 120; history and geography, 18; poetry including folk songs, 48; biography, 195; short story, 240; popular science, 8; miscellaneous, 72.

Between 50 and 100 books are packed into a handy library box and issued to a centre. Each member of the village library is given a card with his name on it, which he presents to the librarian when borrowing a book. The librarian enters the book number on the card and when the book is returned, notes the date on the card. Every member thus has an acknowledgement for having returned the borrowed books, and a record of the books he has read.

The average number of library service users in each village adult education centre is 183, and the average number of books issued each month in a centre is also 183.

CEYLON FARMING IMPROVED THROUGH YOUNG FARMERS' CLUB

Some of the most effective agricultural education work of the Unesco-Government of Ceylon fundamental education project in Minneriya is being done with the Young Farmers' Clubs, organized by agricultural extension workers. Membership in these clubs is open to boys and girls aged 11 years and over. Each new member takes a 10-point pledge to practise improved farming methods, such as using better seeds and fertilizers, weeding and keeping accurate records of produce. The parents must sign an agreement to carry out the same practices and must set aside not less than one acre of land for the club member to cultivate. In the club meetings, the members receive instruction, practical demonstrations and new ideas from local agricultural workers and the agricultural educationist attached to the fundamental education project. The young farmers also gain new experience in the democratic conduct of meetings. Poultry raising, new methods of farming and simple mechanical tools are being introduced through these clubs.

On 30 March about 150 members of seven clubs held the first Young Farmers' Club Round-Up at the Unesco centre at Hingurakgoda. Prizes were awarded to the best performers in contests for speaking about improving some aspect of farming methods and for demonstrating skill in the use of farm machinery. Prizes were also awarded to club members with the best record of accomplishment on their home paddies. One 17-year-old boy grew 76 bushels of rice per acre, which was 22 bushels over his father's yield. Another 16-year-old boy grew 122 bushels of rice per acre, which was 42 bushels over his father's yield. The enthusiasm generated and the substantial results achieved already in this new movement in Ceylon are proving to be important agents for introducing the local population

to better farming techniques.

PROGRESS OF HANDICRAFT WORK IN THE DUJAILAH FUNDAMENTAL EDUCATION PROJECT

Mr. Chitra, Unesco technical assistance expert in handicrafts, has established a hand-loom production centre at Shakah 11, Dujailah, with six fly-shuttle looms, a warping machine, a twisting machine and a quill machine. With the help of Mr. Boivie, Unesco technical assistance expert in technical education, and local technicians he was able to make locally most of the machinery for hand-loom weaving, and to organize the same work at the Technical School in Baghdad. A few local boys and girls were trained and put on production work, with the help of three workers from Baghdad. The hand-loom production unit, which opened in January 1953, produced about 600 square yards of cloth by the end of February, and trained about 10 boys and girls of the farmers (all under 14 years of age) in reeling, warping and weaving. The children receive wages from the first day they start work. This 'earn as you learn' method not only pleases the children, but is very much appreciated by the parents.

WORK OF UNESCO TECHNICAL ASSISTANCE GRAPHIC ARTS EXPERT IN ECUADOR

The Unesco technical assistance expert in graphic arts, Mr. A. A. M. Stols, who is now working at the Colegio Central Tecnico, gave a course of lectures in graphic arts to local experts, in October and November 1951. In a three-month term in 1952, he succeeded in arranging a series of lectures for workers in graphic arts at the Universidad Central (Faculty of Philosophy and Literature). This was the first time an organized course of this nature had ever been given in Ecuador.

With the assistance of a university professor, the electricity expert in the Unesco technical assistance mission, a local expert in photography, and a selected group of local workers (who had been attending his lectures in 1951), Mr. Stols organized a 'Curso de Extensión Cultural de Las Artes Gráficas y Perfeccionamiento de Tabajadores', which was inaugurated by the Secretary of Education and the Director-General of the Casa de la Cultura in January 1953. The lectures are attracting a large group of students and the local newspapers have published excellent reports.

ADULT EDUCATION IN LIBYA (FEZZAN)

Mr. L. G. A. Zöhrer, Unesco technical assistance expert in adult education, toured Fezzan between 23 December 1952 and 24 February 1953. He visited the capital of the region and most of the surrounding villages and oases, studied the living conditions of the people, their incomes (according to profession), handicrafts, and local industries such as carpet-weaving, basket-making, pottery, leatherwork, etc. He also visited the schools, studied the methods of teaching, textbooks used, the relationship between the school and the local community, the salaries of teachers and the possibility of improving the education of women.

TRAINING FELLOWSHIPS FOR INTERNA-TIONAL SERVICE IN FUNDAMENTAL EDUCATION

Readers are familiar with Unesco's efforts in Mexico and Egypt to train teachers in Latin America and the Arab States for the urgent tasks in fundamental education and rural development. Additional training facilities to meet this need have been supplied by Unesco during the past three years in the awarding of over 100 fellowships to specialists from Latin America, the Near East and Asia for special studies and observation in foreign countries in this important field.

Notwithstanding this effort, Unesco has been faced with an acute shortage of specialists in fundamental education qualified for service in its own projects or for work in the various national projects for which Member States request expert help under the United Nations Technical Assistance Programme.

In order to meet what is essentially an emergency need, the General Conference of Unesco, at its Seventh Session in December 1952, authorized a special programme of fellowships to train individuals whose background and qualifications showed that with further special studies they might be equipped for positions as experts in Unesco or other fundamental education projects.

Under this training programme, two fellowship schemes are being organized; the first, under which six fellowships will be awarded in 1953, to give established specialists opportunities for advanced training and observation; the second, under which eight grants will be available, to enable less qualified individuals to participate in a nine-month period of intensive group training in Mysore, India, starting in December 1953.

Organized to supplement Unesco's existing efforts on behalf of Latin American, Near Eastern and Asian nationals, candidates under these new schemes will be recruited in 1953 from European Member States.

Of particular interest is the group training

scheme, which, it is planned, will take place in a village area in Mysore State, and will afford participants a first-hand opportunity of training in field conditions—working in collaboration with local education and community workers.

In recruiting the team, Unesco will endeavour to bring together a group of potential specialists who can receive training in various aspects of fundamental education. Subjects on which special studies and training will be developed include: education (especially adult education); anthropology, social sciences and language methods; journalism, writing, printing and publishing; illustration and commercial art; photography and film making and production; museum organization; graphic and dramatic arts; recreational activities.

The aims of the course will be: first, to give each student experience in adapting the theoretical and practical knowledge which he possesses in his field of specialization to the particular conditions and problems of fundamental education, and secondly, to give to all the participants a practical conception of fundamental education as an integrated activity, involving team-work by specialists and field workers, with the common purpose of social and economic progress in a community.

It is, therefore, assumed that, at the end of the period, the students will have carried out on an experimental basis the type of work which they might be required to advise upon, or to give training in, if they were eventually appointed to posts in fundamental education centres or technical assistance projects. In particular they should have learnt how to plan and develop fundamental education projects and to work as members of a team in a co-operative community development programme. Students specializing, for example, in visual education, will have completed and tested in the local communities, some educational posters, filmstrips and perhaps one or more short films, involving local actors dramatizing local problems and their solutions. Those specializing in rural radio will have experimented, in co-operation with the staff of the local broadcasting station, in the production of village programmes of fundamental education and in testing the response of village audiences to such broadcasts. Those working in social survey work and applied sociology will have made a model study of a community. Those working in adult literacy teaching and the production of reading materials will have tried out with local workers different methods of teaching reading and writing and will have produced, with local writers and artists, some sample booklets.

WORKERS STUDY ABROAD UNDER NEW UNESCO FELLOWSHIP SCHEME

A Japanese co-operative clerk, a Uruguayan local government employee, an Indian rail-wayman and a Sinhalese accountant are studying social questions, public administration, workers' education and trade union and co-operative problems in various European countries.

They are the first four workers from underdeveloped countries to be awarded fellowships for six months' study abroad under the new scheme, initiated by Unesco in 1952, whereby fellowships were offered to manual or non-manual workers wishing to continue their education and who have shown an interest in international questions.

Others who will be studying abroad under this scheme are a postal employee from Singapore, a tailor from Costa Rica, aircraft mechanics from Egypt and Bolivia and a tobacco worker from Cuba.

Each candidate selects his own country of study, in accordance with his linguistic knowledge, and his own programme of study, of which a major part in most cases is devoted to social and economic studies. In addition to following a programme of formal study at a residential college and a course of field observation, Fellows have ample opportunity for contact with workers and their organizations in host countries, where trade union, co-operative and workers' educational organizations are co-operating in reception arrangements.

In continuation of this scheme, nine fellowships for workers will be offered in 1953 to countries which have not already received one, with a further nine in 1954.

UNESCO'S YOUTH TRAVEL GRANT PROGRAMME

Youth and student organizations have in the past few years been organizing an increasing number of conferences, seminars and study tours on subjects of international importance. Many of these valuable educational projects are, however, unable to benefit from worldwide participation owing to the high cost of international travel. Participation is frequently limited to persons from the regions in which projects are taking place, although the topic of study or work is often of direct interest to young persons in other areas of the world.

In order to encourage the initiative of youth and student organizations in conducting projects of this type and to enable them to have a more widespread effect through inter-regional participation, Unesco initiated in 1952 a programme of Youth Travel Grants.

It was decided that grants would be allocated primarily to projects having a close relation to specific aspects of Unesco's current programme. In 1952 and 1953 emphasis has been given to the study of: the Universal Declaration of Human Rights; the United Nations Organization and its Specialized Agencies; cultural exchanges and education travel abroad; programmes of fundamental education and technical assistance.

Owing to the limited funds available it was necessary to restrict organizations eligible to apply for grants to international youth and students organizations having consultative

status with Unesco.

Projects benefiting from Travel Grants have demonstrated very practical methods by which organizations can promote in their own programmes various aspects of Unesco's work. Thus, in 1952, World University Service organized an international conference held in the Netherlands, on 'Problems confronting universities and students as a result of the development of technical assistance'. Unesco Travel Grants were awarded to participants from Haiti, Brazil, Lebanon, French West Africa, India and Pakistan.

The World Federation of United Nations Associations held in India an Asian Students Convention on the United Nations, which was attended, amongst others, by travel grantees from Sweden, the U.S.A., Australia and Indonesia. An International Study Tour for the Training of Youth Leaders was organized in Western Europe by the World Assembly of Youth. Travel grantees from Uruguay, Trinidad, Sierra Leone and Turkey, with other members of the Tour, visited Great Britain, Belgium, France, Italy and Switzerland. An international conference on 'The mission of the university' was held in Canada by Pax Romana, to which participants from Peru, Italy, France and South Africa came on Unesco Travel Grants.

Travel Grants were accorded to the International Civil Service for Peace to bring volunteers from the U.S.A., the United Kingdom and Japan to participate in the work project organized in co-operation with Unesco associated fundamental education projects in India.

The World Alliance of Young Men's Christian Associations held a conference on the 'Problems of African youth' in Nigeria which was attended by Unesco travel grantees from the United Kingdom and Switzerland.

In Brazil, the inter-regional seminar on 'The present conditions of young workers in the world today' organized by the International Association of Young Christian Workers with

participation from Canada, the U.S.A. and Belgium was made possible through Youth Travel Grants.

The above-mentioned are only seven out of a total of 15 projects for which grants were accorded in 1952.

Amongst the 14 projects for which grants

have ' :en accorded for 1953 are:

Ar inter-regional conference on 'Problems of Iral youth', to take place in Italy: organiz by the World Assembly of Youth.
 G interes will come from the Gold Coast, Inuia, Pakistan and Algeria.

 A conference on 'Leadership training of Christian Students', to be held in Cuba by the World Christian Students Federation. Grantees will come from France and

Germany.

3. A study course on international organizations, followed by a study tour in Western Europe, organized by the International Junior Red Cross, will have grantees from Turkey, Hashemite Jordan, Ecuador and

the Belgian Congo.

- 4. A conference on 'The present problems of young people connected with the co-operative movements of the world and the part they have to play in programmes of fundamental education and in promoting international understanding', to be held in Germany by the International Federation of Young Co-operators. Grantees from Jamaica and Ceylon.
- Fundamental education projects in Mexico and El Salvador to which participants from Italy, Israel and the United Kingdom, recruited by the Friends World Committee for Consultation have been accorded Travel Grants.

UNESCO'S PUBLICATIONS ON THE INTER-NATIONAL EXCHANGE OF PERSONS

Under Unesco' Exchange of Persons Programme, a clearing-house is maintained for the collection and dissemination of information on all aspects of international study, training and exchange opportunities. In order to bring this information to the notice of governments, educational administrators and private individuals, a series of publications is issued each year which covers, among other fields, those of adult and fundamental education. The following is a list of current publications of this nature:

Study Abroad: International Handbook, Fellowships, Scholarships, Educational Exchange. Volume V of this handbook was published early in 1953 in English, French and Spanish. It lists 1,893 international fellowship programmes which represent over 43,000 subsidized opportunities for study abroad in a wide range of subjects. The introduction includes a detailed analysis and description of some of the trends in international fellowship and training programmes. This publication is on sale at all Unesco sales agents at \$2.00, 7s. 6d., or 350 frs.

Study Abroad, Vacation Supplement. This supplement, published in English and French, and sold by Unesco agents at \$.50, 3s. od., or 150 frs. lists varied vacation study courses and educational travel schemes in some

30 countries.

Travel Abroad is an information manual on regulations and facilities for international travel of particular interest to young persons going abroad for educational purposes. Information is given on passport and visa regulations for 150 countries, on regulations affecting the import and export of currency in 120 countries, and on reductions granted by rail, steamship and air companies to persons engaged on educational travel. A résumé is also given of some 500 organizations in 56 countries which have specific programmes for sending young people abroad and for arranging reception and accommodation facilities for visitors. Travel Abroad is distributed to selected youth and student organizations, and is on sale, on request only, at \$4.50, £1 5s. od., or 1,250 frs. It is published in English, French and Spanish, and includes a subscription service which covers the issue of loose-leaf pages as information is kept up to date.

Workers Abroad. Volume II was published in 1953, and is, in this case, a description of study tours for workers, organized by Unesco in 1952 in collaboration with trade union,

co-operative and workers' educational organizations. A limited number of copies can be obtained free, on request, from Unesco. It is published in English, French and Spanish.

Teaching Abroad. This publication in English and French, at present lists details of university teachers who wish to obtain appointments abrod. It is published as a supplement to the Bulletin of the International Association of Universities, and is issued free to universities, Unesco National Commissions and organizations interested in promoting the exchange of teachers.

PUBLIC LIBRARY PILOT PROJECT IN COLOMBIA

The Government of Colombia and Unesco have signed a five-year agreement providing for the establishment and operation of a public library pilot project in Medellín, Colombia. The project will offer service to all adults and chidren in Medellin; however, special emphasis will be put on services to workers' education and fundamental education. The library will be planned as a model to stimulate the development of public library services throughout Latin America.

The Colombian librarian appointed to direct the project will soon begin a six months' Unesco fellowship for study abroad to prepare him for his new work. A foreign consultant will go to Colombia later this year to help the library director, on his return from the fellowship, in organizing the project's services. A civic organization in Medellín, the Sociedad de Mejoras Píblicas, has agreed to provide funds for constructing and equipping a new building for the library. The project will open in 1954.

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